Division SCB

Section 1798
v. 6

LETTERS

William ON Grants 1747

Spiritual Subjects,

AND

DIVERS OCCASIONS;

SENT TO

Relations and Friends.

Mrs. Anne W Dutton

By ONE *who has tasted that the* LORD *is* GRACIOUS.

Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thess. v. 11.
Children, have ye any Meat? John xxi. 5.

VOL. VI.

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LETTERS
ON
Spiritual Subjects, &c.

LETTER I.

To Mr. *W—s.*

My very dear Brother,

I Rejoyce in the Lord with you, and bleſs Him for his great Goodneſs towards you. It glads my Heart, that the Work of Faith is carry'd on with Power in your Soul, and that you are favour'd with the full Aſſurance of Faith. Oh my dear Brother, how *holy* ſhould *we* be, that can ſay, *My Beloved is mine, and I am His!* What a Debt of *Love* do we owe to the Lord our *Lover*, JESUS! Oh that we may watch continually, againſt all the Efforts of our Lord's *Enemies*, and in all Things to behave as his *Friends!* And whenever we fail, oh may we *look* again, *upon Him whom we have pierced, and mourn, and be in Bitterneſs for Him, as for a Firſt-born, as for an only Son!* Well it is for us, that there is a *Fountain ſet open for Sin, and for Uncleanneſs, for the Houſe of* David, *and for the Inhabitants*

of Jeruſalem, to waſh in. For, alas, how often do we contract Defilement! But the cleanſing Blood of Chriſt, being of eternal Efficacy, upon every freſh Application thereto, we *go up* again *from the waſhing*, clean and ſtrong; as the *Sheep* of Chriſt, that hear his Voice, to *follow Him* our great *Shepherd*, the Lamb once ſacrificed for us, even *whitherſoever He goeth:* In all thoſe Paths of Duty, which He has mark'd out for us, by his great Example and Command. And God our Father, is always *the God of Peace* unto us in CHRIST; that multiplies Grace and Peace towards us, that extends the ſame like a *River*, a full, free, flowing *River!* — This then is our Work, my Brother, that we ſhould always be concern'd about; to *fear the* LORD *and his Goodneſs:* And under the glorious Influence of his *Mercies*, to *preſent our Bodies a living Sacrifice, holy, acceptable unto God, by Jeſus Chriſt.* Are *we* among the *Election*, that obtain Salvation, while the *Reſt* are blinded? Oh diſtinguiſhing Grace to *us!* How greatly are we *beloved!* And how *holy* ſhould we be as the *Elect of God!*

Much it rejoiced my Heart, to hear that the Lord's Work in awakening Sinners, and reviving Saints, is carried on with *you.* Oh may you ſtill *ſee greater Things than theſe!* My dear Love to dear Mr. *H.* and to his Fellow-Labourers in the Goſpel of Chriſt. I heartily wiſh them all Aſſiſtance and Succeſs.—I would gladly be remembred to the dear Souls that are under Concern, *What they muſt do to be ſaved:* Tell them from me, *This is the Work of God, that they believe on* HIM *whom He hath ſent.* That if they *look* to the SAVIOUR, they ſhall *live.* For this is the Will of the Father, that whoſoever *ſeeth the Son, and believeth on Him, might not periſh, but have*

have everlasting Life.—I rejoice that our Lord is on his Way. He *comes*, He *comes quickly!* He is gathering in his own by *Grace*. And when that Work is *done*; we shall *see* our SAVIOUR, and all *appear with Him in Glory*. *Lord, hasten that bright Day! Let thy Kingdom come, and thy Will be done on Earth, as it is in Heaven!*

My dear Love to your Children. Tell them from me, That Jesus Christ *receives Sinners*, and *invites* them to come unto Him. That his Arms of Grace stand wide *open* in the Gospel to receive *them*; that if they come not to Him, they must *perish for ever*. Oh may they *hear his Voice*, and come in to *Christ*, to their everlasting *Salvation* by Him! — I request your Prayers; and with dear Love, am,

Ever yours,

LETTER II.

To Mrs. *G——t.*

My dear Friend,

FROM Sympathy with you in your present Distress, I would write a Line to tell you, That the SAVIOUR's Bowels, *yern* towards distressed Souls. Oh, are *you* a miserable *Sinner?* CHRIST is a merciful SAVIOUR. Are *you* a helpless Creature? CHRIST has an Almighty Arm, to *save to the uttermost*. Are *you* bound with the Cords and Fetters of Sin; CHRIST has Power to *forgive Sins*. He can say to you, Be *loosed* from thine Iniquities; from the Guilt, the Burden, the Power of Sin. Are *you* tempted and afflicted by *Satan?* CHRIST can relieve all that are oppressed of the *Devil*. *We have not an High Priest that cannot be touched*

touched with the Feeling of our Infirmities; but was in all Points tempted like as we are. And in that *He Himself hath suffered, being tempted, He is able,* from an infinite Sympathy, an infinite Merit, and an infinite Power, *to succour them that are tempted.* Are *you* filled with terrible Fears of the Vengeance of eternal *Fire?* JESUS can deliver you from the *Wrath which is to come.* Do *you* want *Peace* with God, and *Peace* of Conscience? The *Blood* of CHRIST hath made Peace for, and can give it to, the very *chief of Sinners.* Is *your Heart* sore *broken?* JESUS can *heal it.* Are *you* in all Respects, a most miserable, needy, imprison'd *Sinner?* CHRIST is a SAVIOUR, just such a one as you *need.* That hath all Fulness, that hath it for us, that is willing to communicate, that delighteth in Mercy, and that in infinite Faithfulness to his Promise, will in *no wise cast out,* any poor Soul that comes unto Him for Salvation. And this SAVIOUR, who is *mighty to save,* is an authoriz'd SAVIOUR. For, *Him hath God the Father sealed:* Appointed, authoriz'd, commission'd to save Sinners unto the uttermost: From the utmost of their Distresses, to the utmost of their Desires; from the deepest Misery, to the highest Glory. *The Spirit of the* LORD (saith He) *is upon me: Because He hath anointed me to preach glad Tidings to the Poor, to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Prison unto them that are bound. To proclaim the acceptable Year of the* LORD. — That is, The Year of the LORD's *Release,* the *Jubilee* of the glorious *Gospel*; which sets forth Sinners, poor Bondslaves, *free,* and makes them inherit *all Things,* in Grace and Glory, for Time, and for Eternity.

And lo, *Now is the accepted Time, now is the Day of Salvation.* The Day of Grace is not past with *you,* nor

nor with any *Soul*, that hath the leaſt *Deſire to find Mercy*. It is *now*, *now*, with you *ſtill*. The Voice of the Goſpel unto you is, *To-Day*, *after ſo long a Time*; *To-Day*, *if you will hear his Voice*, *harden not your Heart*, Heb. 4. 7. Oh turn not away from the dear SAVIOUR, who moſt lovingly invites you to come unto Him, even *you*, as it were by *Name*: Saying, *Come unto me all ye that labour*, *and are heavy-laden*; *and I will give you Reſt*, Matt. 11. 28. Oh come, dear Soul, and tell the *Lord Jeſus* all your Griefs. For Compaſſion, there is none *like Him*. Shew before Him all your Burdens; his own kind Hand, will take them *off* your Shoulders. Oh come and *ſee*, how good, how gracious, how mighty to *ſave*, the LORD the SAVIOUR is! And how faithful He is to his Promiſe, *I will give you Reſt.—I will in no wiſe caſt out!* &c. Oh ſay not in Unbelief, There is no Mercy for *me*; but come to CHRIST and *ſee*. Come, ſee what the SAVIOUR will ſay to you, if his Mercy will not bid you *live*. Yea, come, tho' you have done as *evil Things as you could*; tho' laden with innumerable Sins, Griefs and Fears. For the SAVIOUR will *abundantly pardon*, abundantly comfort, abundantly deliver, and in all Reſpects, will *do for you more exceeding abundantly than you can aſk or think!* Oh return unto the LORD, with a *who can tell but He may be gracious?* Thouſands of Souls have found *Mercy*, that came to the Throne of Grace, only with a Peradventure that they *might* find it; tho' attended with innumerable Fears that they ſhould *not*. Yea, let me ſay, *never* did any Soul *periſh*, that caſt itſelf down at the SAVIOUR's *Feet*, in all its Miſery, to find Mercy; nor ever *ſhall*, even to the World's End. Mercy reigns, Mercy triumphs, *Mercy rejoiceth againſt Judgment*. *I will be merciful*

to

to their Unrighteouſneſs, ſaith the LORD, *and their Sins, and their Iniquities, will I remember no more.* This is God's *new Covenant* of Free Grace in Chriſt. And He calls poor Sinners to come unto *Him*, and promiſeth to make it with *them.* He bids them lay *hold* on His Covenant, when juſt ready to ſink into Perdition. And unto every Soul that ſtretcheth out the Hand of *Faith*, however feeble and weak its Motion may be, to embrace the Promiſe of God's Free Grace in Chriſt; unto that Soul He gives his *Son*, and *eternal Life* in Him. CHRIST is held forth in the free Promiſe of the Goſpel, on Purpoſe for poor Sinners to receive and embrace Him. He is exalted high, as the only SAVIOUR, that miſerable Sinners, from the *Ends of the Earth*, Souls that are at the greateſt Diſtance from God, might *look unto Him, and be ſaved.* It is the declared Will of GOD, That periſhing Sinners ſhould *believe on* CHRIST, the ſent SAVIOUR; and that *believing, they ſhould have Life thro' his Name.* That they ſhould believe there *is* Salvation, a free, a full, an everlaſting Salvation in CHRIST, for the chief of Sinners; that they ſhould caſt themſelves upon *Him for it*, into his Arms, down at his Feet, to *obtain it:* And that thus *believing*, they ſhould *not periſh, but have everlaſting Life.*—And as hearing the Goſpel of Chriſt, is God's appointed Means for the begetting and nouriſhing of Faith in the Souls of poor Sinners; it is our Duty, in this Ordinance, as well as in private Prayer, Converſe with Chriſtian Friends, *&c.* to ſeek JESUS. For, *Bleſſed* (ſaith our Lord) *is the Man that heareth me, watching Daily at my Gates, waiting at the Poſts of my Doors. For whoſo findeth me, findeth Life, and ſhall obtain Favour of the* LORD, PROV. 8. 34, 35. Wherefore, my dear Friend, be intreated to *ſeek* JESUS,

to

to seek him in all the Ways of his Appointment. To *seek first the Kingdom of God, and the Righteousness thereof*; *and all* other *Things shall be added unto you.* For *the* LORD *God* (the SAVIOUR) *is a Sun and Shield: He will give Grace and Glory: No good Thing will He withhold from them that walk uprightly*, Ps. 84. 11. And that we may be *upright Walkers*, we must come to Christ, as *poor Sinners.* And blessed be God, that there is Room for us to come as *such.* Since Jesus died for Sinners, and God will be gracious unto every Soul, that comes at his Call, and seeks for that Mercy thro' CHRIST, which He hath promised to bestow. — Haste then, my dear Friend, haste to CHRIST, the City of Refuge, that glorious Hope set before you in the Gospel. The City Gates, the Heart and Arms of Christ, stand wide open, to receive and embrace you. The Way is prepar'd by Free Grace, and the Stumbling-blocks, from your own Sinfulness and Unworthiness, are taken up. Run then by Faith, flee for your Life; while the glorious Promises and Declarations of Grace, stand on each Side of you, all pointing unto CHRIST, as so many *Hands* in the Way of the *Manslayer* for his Direction, with this Inscription, *Refuge! Refuge!* 'Flee, Soul, haste thee unto 'CHRIST, in whom thou wilt be for ever safe, 'from the Avenger of Blood that pursues thee. 'For, *by* HIM *all that believe are justified from all* 'Things, *from which they could not be justified by* 'the Law *of* Moses. And, *in* this LORD the SA-'VIOUR, the chief of Sinners, *shall be saved with* 'an everlasting Salvation, *and shall not be ashamed* 'nor confounded, *World without End.*' — That you, my dear Friend, by the Drawings of the *Father*,

may come to CHRIST; unto your preſent Peace and Joy, and everlaſting Glory: is the earneſt Deſire of

Your affectionate Friend,

LETTER III.

To Mr. *T——y.*

My dear and honour'd Brother in the Lord,

YOurs I receiv'd, and return Thanks. I rejoice with you for the Advancement of our Lord's Kingdom and Glory in the Increaſe of his willing Subjects, where he hath called you to labour in his bleſſed Goſpel.—The Account you gave me, of the Lord's bleſſing my poor Books at *Br———ly*, &c. thro' his gracious Influence upon my Heart, melted me down into Tears of humble Joy before him, and engag'd me to give Glory unto the God of all Grace. — I ſympathize with you, my dear Brother, under your preſent Affliction, 'of a lifeleſs Frame of Soul, 'which (in ſome Degree) comes upon you.' I am glad you *dread* it; that is your great Mercy. The Lord preſerve the Fear of ſlumbring and ſleeping in your Heart! While that prevails, there will be ſtriving againſt carnal Security, and wreſtling with God for quickning Grace, to maintain and increaſe your Spirituality. As in Nature, when Perſons go to Sleep, they diſband all Cares, and compoſe themſelves to Reſt; ſo in Grace, when Perſons once grow careleſs, and indulge to ſpiritual Slumber and Sleep; they are preſently overcome therewith. And as in natural

natural Sleep, which is the Image of Death, the natural Senſes are bound up and reſtrained from their proper Exerciſe; ſo in ſpiritual Sleep, the Life of Grace in Believers, is as to its Exerciſe, prevailed over by the Death of Sin, that dwells and works in them, and their ſpiritual Senſes are rendred inactive towards thoſe glorious Objects, about which they ought to be converſant. Natural Sleep indeed, in due Meaſure, as to the preſent State of our frail Bodies, is neceſſary and uſeful for the Preſervation of our natural Life. But ſpiritual Sleep, directly tends to the Deſtruction of our ſpiritual Life; it preys upon our Graces and Comforts, and eats up the Vitals of Chriſtianity. While we ſleep ſpiritually, we loſe our Time, our precious Opportunities of growing in Grace, and in the Knowledge of Chriſt; of being uſeful to others, both Saints and Sinners, in our Generation; of glorifying God in this World; and ſo far as we yield to it, we loſe of that Crown of Glory, which we ſhould otherwiſe receive at our Lord's Appearing. And therefore, we have Reaſon to dread ſpiritual Slumber; and in the Uſe of all appointed Means, at our Lord's Command, to *watch:* That our *Lights* may be *burning*, our *Loins girded*, and *ourſelves* like *Men* that *wait* for their *Lord.* And eſpecially ought we to watch, ſince to excite us to Diligence, our Lord ſaith, *At ſuch an Hour as you think not, the Son of Man cometh.*—— I well know, my dear Brother, that we can't hold our own Souls in Life. But by our Neglect of frequent ſecret Prayer unto God, reading of his Word, and Meditation thereon, we doubtleſs may, and many Times do, provoke the Lord to withhold from us the quickning Influences of his Grace.—— And however from his free, rich, all-overflowing

Mercy, he is pleaſed to over-rule our Deadneſs, to ſhew us more of our own Nothingneſs, and of our continual Need of his All-ſufficient Grace; to teach us greater Humility, and Sympathy with others; to make us ſet a higher Value upon the Life-giving Influences of his Holy Spirit, when he is pleaſed to breathe upon our Souls afreſh; and ſo to give him all the Glory of our ſpiritual Life and Uſefulneſs, in its Maintenance and Increaſe, as well as in its Beginning: Yet let us beware of this great Sin, this deadly Evil of *ſpiritual Sleep*. Let us not *lie down, loving to ſlumber*. For hereby a *deep Sleep*, ere we are aware, by inſenſible and increaſing Degrees, will ſoon *fall upon us*. And if we thus fall aſleep, the Lord in his Fatherly Diſpleaſure, may juſtly as a Rebuke of our Negligence, withdraw the ſweet Shines of his glorious Face from us, and give us up to a dark, and comfortleſs Frame of Spirit, and to a lifeleſs, fruitleſs Heart and Converſation.—But on the other Hand, when we find ſpiritual Drowſineſs begin to ſeize us; if we attempt our Duty in the Lord's Strength, to ſtir up ourſelves, and call upon our God, we ſhall find, that *drawing nigh unto God*, with our frequent Requeſts, He will *draw nigh unto us* with his quickning Grace. This is God's uſual Way of ſhewing Mercy to his People.—But if we ſhould not inſtantly meet with the deſir'd Mercy; yet let us follow hard after God in the Way of our Duty. For hereby our Father will be glorified. And if for a-while, he ſhould in a Way of Sovereignty, hide his Face from us; it will delight his Heart, to ſee us as his dear Children, frequent his Throne with our repeated Requeſts, for the renewed Bleſſings of our Father's Love. And down he will pour them upon us in Abundance. If for a Seaſon he delays

the

the Anſwer of our Prayers, we may be aſſur'd, while we keep ſeeking of him, that we ſhall not *ſeek* HIM *in vain.* That he is but preparing greater Mercy for us, and preparing us to receive it, at a Time when it ſhall be moſt for his Glory, and for our Advantage.

Go on then, my dear Brother, to ſeek the Lord for renewed Quicknings; and fear not. For tho' at Times you feel much Weakneſs and Deadneſs; there is in Chriſt for you, the *Power of an endleſs Life. Becauſe* HE *lives*, you *ſhall live alſo.* Believe afreſh on the Son of God, for freſh Supplies of Life from his inexhauſtible Fulneſs. *He that believeth on* ME, he ſaith, *tho' he were dead, yet ſhall he live; and he that liveth and believeth in* ME, *ſhall never die. Believeſt thou this?* Doſt thou believe it, my Brother? If ſo; rejoice in your Portion; live upon your Portion; you can never ſpend it. There is Fulneſs enough in Chriſt, to ſupply you in all your Emptineſs. And it is treaſur'd up in Him, on Purpoſe for you. God your *Father* hath bleſſed you with *all ſpiritual Bleſſings in the Heavenlies in Chriſt*; with a rich Stock, an endleſs Store. Your dear *Lord Jeſus*, who once in his boundleſs Love, deſcended into the Depths of your Miſery, that in the Virtue of his Death, he might riſe, and aſcend far above all Heavens, to receive all Mercy, Life and Glory for you; will pour down *all Bleſſings* upon you, as the Fruit of his Life for you at God's Right Hand, of his Advocacy and Interceſſion with his and your Father. And lo, the *Holy Ghoſt* your Comforter, will abide with you for ever; and will *take of the Things of Chriſt, and of the Father, and will ſhew them unto you*; to your Light, Life, Joy and Peace in Believing. The Lord the Holy Ghoſt, ſent from the Father

ther and the Son, did not take Poſſeſſion of your Soul at firſt, and give you the *new Adam*'s Life, to forſake you after a Time, and leave you to ſink again into the *old Adam*'s Death. No, my Brother, the Three-One GOD, the God of all Grace in Chriſt, is *your God forever and ever*; and is and will be the God of Love, the God of Life unto *you*. *Aſk therefore, and you ſhall receive, that your Joy may be full.* The Spirit will endite your Petitions; Chriſt will receive and preſent your Requeſts; and the Father thro' Him, will bleſs you with gracious Anſwers. Go with your empty Sacks, to your Brother *Joſeph*'s Stores. His Heart, his Fulneſs is open unto you. His Bowels will yern upon you in your Neceſſity and Diſtreſs. He will not, he cannot hide Himſelf from his own Fleſh. The Lord the Saviour, who for you received Gifts of the Father; from his own Intereſt with Him, and Heart-Love to you, will give them. Let all your Wants be upon Chriſt, as a Believer in Him, and as a Miniſter of his Goſpel. And of *his Fulneſs* you ſhall *receive*, and *Grace for Grace*. *Great Grace* be with you and yours, and the dear Saints with you!—I am glad you pray for me and mine. I bear you and yours continually on my Heart before the Lord. In *Him*, dear Sir, I am,

Your moſt affectionate Friend,

LETTER

LETTER IV.

To Mrs. *H—ys.*

YOURS I receiv'd, and return hearty Thanks. I bleſs the Lord, that inclined you to ſend me a Line. It brought glad Tidings to my poor Soul, and came at a Time of Need. I had juſt been bewailing before the Lord, my Unfruitfulneſs, and intreating him to let me hear that my *laſt* Book of *Letters* was made of ſome *Uſe*. And ſurely, while I was ſpeaking, the Lord heard. Your Letter was brought to my Hand, and the Lord by it refreſhed my Spirit, comforted my Heart, and encouraged me in his Work. I fell down before the Lord, and gave Him Thanks. I ador'd his infinite Mercy and Grace, in thus uſing the Chief of Sinners, for ſo much Good to your dear Soul. And alſo his glorious Faithfulneſs to his precious Promiſes given me, to uſe thoſe Books you mentioned. And I pray'd for a Bleſſing upon *you*. — I rejoice in the *great Things* which the Lord hath done for *your Soul*; and wonder at the Grace, that made vile *me*, an Inſtrument of your Faith and Joy. To encourage you at *firſt*, to truſt in the Lord for Life and Salvation, when under ſuch a Senſe of Sin, and deſerved Wrath, that you thought there was no Hope for *you*; and to come as a periſhing Sinner, at the Goſpel-Call, to the open Arms of the mighty Saviour, caſting yourſelf upon Him with an holy *Venture*, and firm *Reſolution*, That if you *periſh'd*, it ſhould be *there*.— Then, my dear Siſter, by this Act of Faith, you ran into *Chriſt* as the *City of Refuge*. And *there* you are forever *ſafe*. — Oh what a rich Reward is *this*, is

your

your Faith in Jesus, of my writing and publishing my *first* Book of *Letters!* For this we'll join, with all the Saints and Angels, to bless our God forever. — And hath the Lord made my publish'd *Account* of his *gracious Dealings* with *me*, so exceeding sweet unto *you?* Hath your Faith and Joy been confirmed and increased thereby; while as Face answers Face in a Glass, you have beheld therein, in the Lord's kind Dealings with *me*, his gracious Workings upon your *own Soul?* Then, all Glory to the God of all Grace! my *Labour* in that Service, hath not been in *vain* in the Lord.—And are you at Times so melted down with Love, in reading my *last* publish'd Book of *Letters*, that you can go no further? *What shall I render to the* LORD, *for* these *his Benefits!* That by any Thing wrote by unworthy *me*, He should shew *you* his Glory, increase your Faith and Joy, and shed abroad his Love in your Heart, by the Holy Ghost! —Oh who is *like* unto *our* GOD! There is *none* like Him. His Way of Mercy, is his *own*. His Grace, is like *Himself*. Infinite, free, superabounding, all-conquering, and endless. Oh, my dear Sister, let us jointly fall down before the Majesty of Jehovah's Grace in Christ. Adoring that Love, we can never comprehend. Rejoicing in *God our Saviour*, and the *Riches of his Glory*, which are and shall be made known upon *us*, poor miserable Sinners, as *Vessels of Mercy*. Mercy suits us. Grace reigns. The Fountains of the great *Deep*, of *Jehovah's Love*, are broken up through a crucified *Jesus*, and gloriously flow, over all the rising Mounts of our Sins. Here, as in a vast, boundless, bottomless, endless *Ocean*, let us delight ourselves daily. Here let us live, and swim, and dive continually. Till we by *Grace*, as capacious Vessels, all-enlarged, to the utmost of our Crea-

Creature-Capacity, are caſt, for an eternal Enjoyment of GOD, into HIM, the Ocean of *Glory!*—— *Be ſtrong in the Grace that is in Chriſt*, my dear Siſter. *Love Him, who firſt loved you.* Go on to ſerve Him to the End of your Days. His Service is perfect Freedom, Fulneſs of Joy, durable Riches, and endleſs Glory! Oh how bleſſed are the Lord's Servants! None ſee their Glory, know their Happineſs, taſte their Bliſs, but thoſe bleſſed Souls, whom God's Free Grace, loves into this bleſt Employment, this glorious Enjoyment! — *The Grace of Chriſt be with your Spirit! A Mother in* Iſrael, may HE make you! Pray for the leaſt of Chriſt's, who loves you much in the *Lamb's Bowels*, and ſubſcribes, my dear Siſter,

Yours in our precious JESUS *forever,*

LETTER V.

To Mr. *T*——*y.*

My dear and honour'd Brother in Chriſt,

I Don't forget you before the Lord, and truſt you remember me, and that we fare the better for each others Prayers. But oh, Grace unknown! We are had in *everlaſting Remembrance* before God, as borne *continually* upon the *Heart* of *Chriſt*, our great *High Prieſt* in Heaven. There our *Names* are curiouſly engraven, as God's fair *Jewels, ſet in Gold in* our *Encloſings*, fixt in Grace, and all-ſurrounded. Oh the excellent Honour that is put upon us, the in-

finite Favour that we find in the Father's Sight, as we are thus borne before Him on the *Heart* and *Arm* of the great Son of his Love, and our great and glorious High Prieſt above! And there, as ſo many bright *Jewels*, we ſtand in that *Order* in which infinite Wiſdom hath plac'd us, according to our *Birth*, to our Birth-Place, and Work in the Body of Chriſt. And ſo, according to that Dignity which God's Free Grace hath put upon us, and for all needful Aſſiſtance for the Service allotted us. And as our Perſons, ſo our *Judgments*, all our Concerns while on Earth, are borne before the Lord continually, by our miniſtring *High Prieſt* in Heaven. Who *is able to ſave us to the uttermoſt, ſeeing he ever liveth*, in the Virtue of his meritorious Death, and in the Intereſt of his great Perſon, *to make Interceſſion for us*. Hence, my Brother, all our ſpiritual Enjoyments, and Employments flow. Hence, *All Things work together for our Good*. For that great *Good*, of our Conformity to Chriſt in *Grace*, and to prepare us for a full Conformity unto Him in *Glory*; unto which of old we were *predeſtinated*.—*The good Will of* HIM *who dwelt in the Buſh*, be with you and yours, and all that love our Lord in Sincerity. *Amen*. With dear Love and Service, I am, dear Sir,

Your ſincere Friend and Servant,

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LETTER VI.

To Mrs. C——s.

My very dear Sister,

YOUR kind Letter, signifying your Desire to see me at *St——ly*, I receiv'd, and return most hearty Thanks for your tender Regard to unworthy me. But at present, my dear Sister, your Lord and mine, doth not see it best, to grant your Desire in that Respect. I han't Ability in Body for such a Journey. I know you love the Lamb that has bought you with his Blood. And will you not love him in *This*. And say, *Unto* HIM *be Glory and Dominion forever and ever*. Amen! —— Suppose, my dear Sister, that your own Lord Jesus was now on Earth, and personally present with you, and told you, 'That my Coming to visit you at this Time, wou'd 'not be most for his Glory, nor for your Good:' Think you not, that thereupon you cou'd well bear to have your Request deny'd: If the Lord himself shou'd tell you, That it was HE that deny'd what you desire; and gave you these Reasons for it? Yea, think you not, that thereupon, *your Will*, wou'd flow complacently into *His?* And that you would even *chuse*, what was most for your Lord's Glory, and for your Advantage, upon the Credit of his Word; altho' you might not at present see how the Denial of your Desire, wou'd most subserve these Ends? —— And tho', my dear Sister, your Lord for you, now sits enthron'd in Heaven; yet you have as good Reason for your Submission to, and Acquiescence with his sovereign Dispose, in that He hath given you the same Assurance in his written Word,

as if He was preſent here on Earth, and you had it from his own Mouth. Believe it; his Word aſſures it: GOD your *Saviour reigns*. *The* LORD *hath prepared his Throne in the Heavens; and his Kingdom ruleth over all. Not a Sparrow falls to the Ground, without your Father.* The Thing that you deſire then, ſhall not fall to the Ground, die and come to nothing without Him: For, in the Lord's Account, *you are of more Value than many Sparrows.* Every Thing that concerns you, even the moſt minute, is under the ſupreme Diſpoſe of GOD your Father, of GOD your Saviour, for wiſe and holy, good and gracious Ends. *The* LORD *hath made all Things* (in Nature and Providence) *for* HIMSELF: For his *own Glory. And we know* (ſaith the Apoſtle) *that all Things work together for Good to them that love God, to them that are the Called according to his Purpoſe.* And if *all Things*, then *This*, my dear Siſter, this of his Denial, of your Deſire in my Coming to *St—ly*, is for your Lord's Glory, and your Good. —— See that you love and bleſs him for it. For moſt ſurely the Eye of Chriſt is upon you, to ſee how you will *behave* under this Trial. To ſee what you will think and ſay of *Him*, in this his Dealing with you; whether you will not think and ſay, '*He hath done all* '*Things well.* I'll adore, love and bleſs him in all, 'even in *This.*'—— And let me ſay, It will glad Chriſt's Heart, *His Joy* will remain in you; He will account Himſelf *glorify'd* in *you*, if you thus behave as an obedient Child. And moſt ſurely, *Your Joy* will be *full.* —— If you want *Wiſdom*, my dear Siſter, *aſk it of God; and it ſhall be liberally given* you. I am perſwaded, that there are Times wherein you mourn, that you have glorify'd Chriſt no more upon the Earth. Now you have an Opportunity put into your

your Hand, now He croſſeth *your* Will, to glorify Him, by a humble, holy, cheerful Submiſſion to, and Acquieſcence with *his* good Pleaſure. Pray for Grace to improve it; and you will have the Joy of it, both here and hereafter. —— When the Lord croſſeth the Deſires of his People, and doth not anſwer their Requeſts, in giving them the *Things* (ſpecifically) which they ſeek; He always gives them ſomething *better* in *lieu* thereof. —— And if by his Denial of what you at preſent deſire; He gives you more Grace, more Faith in Him, and Patience under his All-wiſe Diſpoſe, and enables you to love and glorify Him more; and thereby prepares you for a brighter Crown of Glory: Will it not be better, far, far better, than to have had your Deſire granted in the Want of Theſe? —— You will moſt ſurely bleſs God, when you come to Heaven, that I did not now come to *St——ly*. I beſeech you begin that Work here on Earth: And your Lord will have Glory, and your Soul ſweet Peace. Great Peace! For, *Great Peace have they that love his Law:* (The Will of his Providence, as well as the Will of his Precept) *and nothing ſhall offend them!*

You will eaſily think, my dear Siſter, how deſirable the Mercy I wiſh for, muſt be to me. —— But ſtill the Lord my Father, is pleas'd to deny my Deſire, and calls me to wait on, during his good Pleaſure. —— This gives me freſh Exerciſe. But moſt ſurely, my wiſe Refiner, well knows what Degree of Trial his Gold wants, to purge it from its Droſs. I think my Father intends to learn me *Obedience:* To *learn* me, *in whatſoever State I am, therewith to be content.* I am aſham'd of my Dulneſs, and Ingratitude. Let the Lord do what he pleaſeth with me; So He brings me to be a better Child, and more

like

like Him. I think moſt ſurely, that I have not well *learned*, to live practically upon GOD as my ALL; and to be in *all Things*, with Meekneſs, Humility and Thankfulneſs, entirely at *his Diſpoſe*. I think the Lord deſigns to bring me to *This*; and that this is the Voice of his preſent Dealings with me: Which for ſo great an End, I take moſt kindly. I ſometimes think, I have liv'd for *nothing*; If I han't *learn'd* to endure Affliction, and Trials of all Kinds, with a meek and lowly *Heart*, with a quiet *Spirit*, with a God-adoring, and in Him rejoicing *Soul*. I bleſs his Name, that I feel his Power at Times, working me up in ſome good Meaſure unto ſuch a Frame and Temper. But when his ſweet Hand, withdraws from my Heart; I feel my own Weakneſs. But this is my Joy, That God my Father, who of old *Foreknew* me in his infinite Love and Grace, hath *predeſtinated* me *to be conformed to the Image of his Son:* And that all his *Providences* towards me, are wrought exactly according to the *Counſel of his Will* concerning me; and do and ſhall effectually ſubſerve that great and glorious Deſign.

For yourſelf, my dear Siſter, I ſympathize with you in your late Affliction, and rejoice that it is mitigated. —— Siſter *M———y*'s Death ſhould put us in Mind of our own Remove, and excite us to live as bordering Inhabitants on another World. —— Your Infirmities of Body which at preſent attend, and bring your own Diſſolution in View, ſhould excite your Joy in the Lord, and cauſe you to *lift up your Head*, as knowing that the *Day of your Redemption* (from all Sin and Sorrow) *draweth nigh*. —— If any Fear attends you, my dear Siſter, as to your Intereſt in Chriſt; attempt your Duty in the Lord's Strength, to look again by Faith as a periſhing Sinner in your-

ſelf,

ſelf, unto Chriſt the great Saviour, for all Life and Salvation: In Obedience to his ſweet Command, *Look unto* ME, *all ye Ends of the Earth:* —— And thereupon, inſtantly *take* your *Lord* at his *Word*, That you ſhall be *ſaved* in this your *Looking*. Since unto every ſuch Looker, as a rich, a royal, an irreverſible Grant from his Throne, He hath ſaid, *Be ye ſaved.* — Oh, *Set to* your *Seal*, *that* herein, *God* the Saviour is *true.* Only *Believe: For there ſhall be a Performance of what is* thus *told you from the Lord.* — And then, *Believing*, *Rejoice in Hope of the Glory of* GOD. Of that approaching Glory which awaits you: When you ſhall ſee your Lord as He is, be completely like Him, and ſerve Him perfectly and inceſſantly, to a bleſt Eternity! Oh my Siſter, are you a *Child*, an *Heir* of GOD! And will you not rejoice that you are almoſt at *Age*; that the Time draws near, when you ſhall have the full, and eternal Poſſeſſion of this your great, your glorious *Inheritance!* —— And fear not the *Pains*, the *Sorrows* of Death: Since the *Curſe* of Death ſhall not light upon you. Since you *ſhall not be hurt of the ſecond Death.* And as to the *firſt Death*, JESUS your *Saviour*, the LORD your *Life* will be *with you* in it; and paſſing thro' that *dark Valley*, you need not *fear* any *Evil.* What, Do you think, that CHRIST will leave you at *laſt!* Has HE *borne* and *carry'd* you hitherto, as upon *Eagles Wings*, putting Himſelf between you and Danger; even ever ſince you was bleſt with the new Life, with the Life of Grace, until this Moment, when Grace approaches to the Life of Glory: And will He not, think you, bring you *ſafe* thro' Death's Water? Over *Jordan*, into *Canaan's* Land? Surely you can't have ſuch a *Thought* of your own *Lord Jeſus*, whoſe Compaſſions *fail not!* Whoſe Love and Power to ſave you, are *infinite!*

infinite! And whoſe Faithfulneſs to his Promiſe, *I will never, never, never leave thee, nor forſake thee:* is like the *great Mountains!* Yea, firmer than the *laſting Hills! For the Mountains ſhall depart, and the Hills be removed: But* his *Kindneſs ſhall not depart from* you, *nor the Covenant of* his *Peace be removed, ſaith the* LORD *that hath Mercy on you!* Oh, *Come up from the Wilderneſs*, even to the laſt Step of it, *Leaning upon* your *Beloved!* Repoſe your Soul in Chriſt's Boſom: It is open for you; and a ſweet, a ſafe Reſting-place will you find it in all Troubles, until you reach the peaceful Shore of *endleſs Glory* with Him! —— *Great Grace be with you!* Pray for *me*; I ſhall remember *you.* My kind Love to Brother *M——w.* May all Salvation-Bleſſings ſurround him! —— Since *I* can't come, a *broken Ciſtern, that can hold no Water*; See that you flee to CHRIST, that *Fountain of living Waters!* And your Soul ſhall know *no Want.* Put CHRIST for a *Well*, while paſſing thro' *Baca*'s Vale; and with Life and Joy you ſhall be richly *ſupply'd.* —— With hearty Thanks for all Favours, I ſubſcribe myſelf, my dear Siſter, in the Bowels of Chriſt,

Yours moſt Affectionately,

——— ———.

LETTER VII.

To Mr. B —— m.

Dear Sir,

IT is well for you and I, that JESUS, our elder Brother, now appears in the Preſence of GOD for us, of God even our Father, who loveth us. That God's

God's *First-born Son*, his *holy*, his *beloved Son*, exalted at the Right Hand of the Majesty in the Heavens; is not asham'd to call us *Brethren*, who are so much *unlike* him on the Earth! How great is the Wonder, that HE who is surrounded with Myriads of Angels and Archangels, and an innumerable Multitude of the Spirits of just Men made perfect, those bright Flames of Love to him, who incessantly warble out his Praises; should ever cast one kind Thought upon such dull, cold, Lifeless Pieces of Earth, as we sometimes feel ourselves to be! But our Lord *loves us*, loves us freely, loves us infinitely, notwithstanding all our Unlovelineſs and Ingratitude, and evil Requitings of Him, for all his manifested Kindness! And Love binds his Heart to us, and fixeth his kind Thoughts upon us. Lov'd of Him, freely, greatly, unchangeably and eternally, we shall be remembred by him perpetually, in an Infinity of flowing Compassions, under all our Diseases, our Sicknesses, as our Griefs, our Miseries. From which by an infinite, an all-producing Resolve, He will save us unto renewed Health, Joy and Life here, and unto full and endless Glory with him hereafter. Save us thus He will, by Virtue of his Death for us on the Cross, and as a Fruit of his Life for us on the Throne. Never will the Lord our *elder Brother*, forget his *junior Brethren*, those *Heirs* with *Him* of the same glorious *Inheritance*; but plead all the *Grace* of the Father's Heart, in the eternal Settlement thereof upon us, and the infinite *Merit* of his own Death, to bring us to GOD, until the full Possession of our wondrous LOT is given us. The Love of Christ, that was strong enough to engage him to die for us when Enemies, as Sinners, as Ungodly; will never fail to-

 wards

wards us, becauſe of that remaining Enmity, Sin and Ungodlineſs, which abides and works, to our Grief, in the corrupt, unregenerate Part of our Souls, and ſadly at Times, produceth Backſlidings in our Lives. The Love of Chriſt, will go on with its great Deſign: To ſave us from all Sin and Miſery, unto all Grace and Glory, in and with him, unto Ages without End! He dy'd, He lives, that He might not be in Heaven alone. He pleads, He intercedes, in the Merit of his great Sacrifice, and in the Intereſt of his great Perſon, with his and our Father, whoſe Love to us is infinitely great, for the Accompliſhment of this his great Deſign: To bring us all up to be *with Him where He is, to behold his Glory*, to be *one in Him*, and *in the Father*, as He and the Father are *one*, by Love-Union, and Glory-Communion: Unto our full Joy, and ineffable and endleſs Bliſs!

Then, Brother, let us lift up our Heads in Faith, and with ſtretched-out Necks in Hope, let us look and long for the Glory of that Day. For, *Who* (or what) *ſhall ſeperate us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?* —— *Nay, in all theſe Things we are more than Conquerors thro' Him that loved us.* And let us be *perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeperate us from the Love of God which is in Chriſt Jeſus our Lord.* —— Wiſhing rich *Times of Refreſhing from the Preſence of the Lord:* Who, *Having loved his Own which* are *in the World, loveth them unto the End:* With hearty Thanks for

for all Favours, I am, Dear Sir,

Your moſt Affectionate Friend and Servant
In our own dear LORD JESUS,

LETTER VIII.

To Mrs. *R——ll.*

My very dear Siſter in Chriſt,

I AM glad you have been enabled to follow the Lord in his glorious, tho' now deſpiſed, Ordinance of *Baptiſm*; and that your Soul was comforted and ſtrengthned at that Time. And think it not ſtrange that you have been tempted ſince, to doubt of your being a Child of God. For thus it far'd with our Lord, the dear Head of the Church. After he was *baptized*, Satan came to him with an *If thou be the Son of God*, &c. But *Nothing* the Devil found in *Chriſt*, no Unbelief to faſten this his Suggeſtion upon. Chriſt repell'd the Temptation, with that Perfection of Faith in God, and Love to him, with that Wiſdom, Strength and Firmneſs, for the Honour of his Father, and the Good of his junior Brethren, which every Way became ſo great a Perſon, as God's *only*, his *firſt-born Son*, the glorious *Head*, and immoveable *Rock* of the *Church!* And *His* Victory, is *our* Conqueſt. By Chriſt's ſuffering Himſelf to be tempted of the Devil, by his baffling the Power and Cunning of Satan, and commanding off the Tempter when he had finiſh'd the Temptation; all that are *Chriſt's*, in *Him*, myſtically *overcame the Gates of Hell.* Hence alſo, the Captain of our Sal-

vation, *in that he Himself hath suffered, being tempted, he is able to succour them that are tempted.* He hath an Ability of *Sympathy*, in that he Himself when thus a Sufferer, hath experienc'd the *same*, the Subtilty and Force of Temptation. And also an Ability of *Authority*, as a Victor over the Tempter, having overcome him *for* us, to overcome him *in* us. And in both Respects, He is well able to *succour*, to pity and help *us*. *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

My dear Sister, I compassionate your Soul, in those Fears which attend you about your Interest in Jesus: 'That you have still some secret Reserve, and don't go *wholly* out of yourself, unto *Christ* for Life; as you are kept at such a Distance from him.' Be of good Cheer: Your Beloved is *yours*, and you are *His*. Your *Desire* to go wholly out of Self, unto *Christ*; is your *Soul's* going out wholly unto *Him*, by that Desire. And as to that *Distance* from Christ which you groan under, it only respects your *Want* of his manifestative Favour, unto a full Perswasion of Interest, with the blessed Effects attending it: And this shall be remov'd in the Lord's Time. You shall have as much Nearness to Christ, as your Soul desires: Let me ask you, Is there any Distance between Christ and you, as to *Desire?* Is not the Whole of Christ, and of his Salvation *desirable* to you? Is not *Christ*, Christ above *all Things*, *All* of Christ, in all his personal Glories, in all his Relations, in all his Offices, and in all his Performances, the *All* of your *Desires?* And is there any Part of his Salvation, that you can be content to be *without?* I know you will say, 'CHRIST, *All* of Christ, is *All*

'*Desires*

'*Desires* unto *me*. Give me CHRIST, the Whole of 'Christ, and of his Salvation; or I *die!*' And if so, my dear Sister, your Soul goes *wholly* out to *Christ*, for *all Salvation*: And the *Whole* of Christ, and of his Salvation, is *wholly yours*. Yours by Right; and shall be yours by Enjoyment. Your Right of *Interest*, is full and durable: Nothing can be added to, nothing taken from *that*. And your *Enjoyment* of that JESUS, and of that Salvation in and by him, which Free Grace hath made yours, and secur'd to you, which is now begun, shall happily increase thro' *Time*, and be perfected in, and drawn out to a blest *Eternity*.

And if, my dear Sister, you would have increasing Nearness to Christ, as to Communion-Love; don't *grieve the Comforter*, by *refusing to be comforted*. Listen to, and credit the Testimony of the Holy Ghost, in those sweet Whispers of the Love of Christ, which He is pleas'd to give to your Heart at Times, by the Application of particular Promises. What, will you by your Unbelief, in turning a deaf Ear to the sweet Voice of your Lord's Love, obstruct that Communion with Him therein, which your Soul so much desires? Will you *grieve the Holy Ghost* your *Comforter*, and dishonour Him, who in his *Witness* of the Love of Christ to you thro' applied *Promises*, is the *Truth*; by giving Heed to the Father of *Lies*, who suggests to your Mind, 'That you have no 'Right to those Promises; because they come not 'with so much *Power* as you could wish?' Know, and be assured, That *all the Promises of God, are Yea and Amen in Christ*, unto every Soul that looks unto Him for Life. One and all the Promises are *yours*, forever *yours*, as a *Looker* unto JESUS. And the Holy Spirit as a Comforter, is given you from your

your own Lord Jesus, to apply to your *Heart* in your Times of *Need*, some of those many *exceeding great and precious Promises*, unto which you have an universal and indefeasible Right, for your Refreshment and Consolation. And can you doubt, when any particular Promise is apply'd to your Soul, whether that Promise belongs to *you*; when *that* and *all* the Promises are *yours*, as a Believer in the Son of God? And can you doubt, whether the Application of that Promise is from the *Lord*; when it suits your *Case*, strengthens your *Faith*, encourageth your *Hope*, and spreads abroad the Savour and Sweetness of *Christ*, and of the Free Grace of God in *Him*, throughout your Heart, to your Soul's Refreshment and Joy? O my dear Sister, there is not a *Promise* brought to your Mind, that brings *Christ* and *you*, *God* and *you* together, if it be but for a Moment, but was from the *Lord*. And whether the Power that attends any Promise that comes into the Mind, be greater or lesser, and whether it abides for a longer or shorter Space; if the Effect produc'd thereby in the Heart, is the Increase of any *Grace*, to the strengthning of the Soul to cleave unto *God in Christ*; that *Promise* was certainly apply'd *by*, and undoubtedly *from* the *Lord*. For this is a sure Rule: 'That which comes *from God*, leads *to Him*.' —— Listen then, my dear Sister, to the *still*, *small Voice* of your *Saviour's Love*, when He doth but *whisper* as it were. Say, *It is the Voice of my Beloved!* Lay the *Ear of Faith* to his *sweet Lips:* They'll breathe *Life*, the Life of *his Love*, into your Soul instantly. Count not the *Consolations of God small*. Receive the Least with Thankfulness; and seek for the Greatest with Earnestness. So will you honour the Lord by Faith; and so will He honour you with increasing Communion

with

with Him in Love.—Unto the tender Care of your dear Lord, who loves you infinitely, and will ſatisfy your Soul abundantly, I commit you; and in HIM with great Affection, I am, my dear Siſter,

Yours forever,

LETTER IX.

To Mrs. *H——ys.*

My very dear Siſter in our precious Lord,

I Rejoice to hear of your Soul's Proſperity, under thoſe Afflictions which have attended your Body. I have again been viſited with Illneſs, and am weak. The *Hand*, the *Heart* of our *own God*, our God of *Love*, is in every Thing to *us*. In all, let us *love*, *bleſs* and *adore* his Name. For *honourable and glorious are all his Works*; and moſt worthy is HE of *Praiſe* from *us* in all. It is Matter of my Joy in God and Thankſgiving to him, that his *Love is ſhed abroad in* your *Heart by the Holy Ghoſt*; that you are favour'd with the *Witneſs* of the Bleſſed *Spirit*, That you are a *Child of God:* And that under the ſweet enlarging Influence of God's Free Love, you *love Him* again, and as much when He *frowns*, as when He *ſmiles*. A believing, loving, adoring Spirit, under Divine Chaſtiſement, is an excellent Spirit; a God-glorifying Frame of Soul. *Our Afflictions*, *light* as they are, as the Curſe is taken out of them, and they made Bleſſings to us, as being laid upon us, and we ſupported under them, by the Lord's All-gracious and Almighty Hand; may well be borne

by

by us, not only as they are design'd for, and ſhall end in our *Souls Advantage*, preſent and eternal; but alſo, and chiefly, in that our *God* is, and will be *glorified* thereby. By his diſplaying the Glory of his infinite Love, Grace and Mercy, Wiſdom, Power and Faithfulneſs, in his Fatherly Goodneſs towards us therein; and by our aſcribing all Honour, in filial Duty unto Him. *Our God*, is infinitely concern'd for *our Good* in every Affliction; and let us be earneſtly, yea, only concern'd about *his Glory*, as to our Duty therein: *Caſting all* our *Care upon Him*, who *careth for us*. We ſhall bleſs God when we come to Heaven, for every Kind and Degree of Affliction, that we paſſed thro' on Earth; for every Trial, and for every Circumſtance attending it, wherein we were enabled to glorify God, and whereby our Glory in Him was advanced. And after this heavenly Temper, and an Increaſe therein, let us labour, while Pilgrims on this Earth. A ſubmiſſive, patient, cheerful, thankful Frame of Spirit, under the afflicting Hand of God; is that *Honour*, that *Reverence* which we owe to Him as a *Father*; and ineffably *ſweet*, and exceeding *profitable* is this unto us as his *Children*. *Now*, *now's* the *Time* to *glorify God in the Fires*. If we loſe any Opportunity for this *now*; it is gone *forever*. *That* Seaſon, *that* Time of Affliction will come *no more*. Which ſhould make us earneſt for Grace, to improve every of our afflicting Moments. Yet a *little*, *little While*, and Sin and Sorrow ſhall be *no more*. A Fulneſs, an Eternity of Joy and Glory, in the immediate Preſence of God and the Lamb awaits us. Let us *lift up* our *Heads* in Faith, *for the Day of* our *Redemption draweth nigh:* And prize, and bleſs God for all our Time, for the Labour of Love. It is given us as a

Fruit

Fruit of the Father's Grace, of the Son's Purchaſe and Interceſſion, and as a Seaſon of the Spirit's preparing us *below*, for that Glory which is prepared for us *above*. O my dear Siſter, *All Things are ours: Whether Life, or Death, or Things preſent, or Things to come.* Time with all its Changes, its Comforts and Croſſes, and Eternity with all its great and unchangeable Glories are ours. *Chriſt* is *ours*, and all Things in and with Him: And we are *His*, and ſhall ſhortly be *with Him* where *He is*, to *behold his Glory*. *We ſhall be like Him*, perfectly ſo; *for we ſhall ſee Him as He is.* Our Lord is gone before us, is entred into Heaven itſelf, with his own Blood, to prepare a Place in his Father's Houſe for *us*, and will come again and receive us to *Himſelf*, that where *He* is, *we* may be alſo. We ſhan't be long abſent *from*, but ſhall ſhortly be *forever with the Lord:* To ſee, to love, to praiſe Him perfectly and eternally. O *bleſſed Day!* It haſtens upon us. A Day without Clouds, without Decline, without End! A fair bright Day, that will ſpread its Glories over all: when the LORD ſhall be our *everlaſting Light*, and our *God* our *Glory!* We may well wiſh for it, when favour'd with a *Glimpſe* of its ineffable Brightneſs. And none are ſo favour'd, but thoſe for whom this Glory-Day is *prepared.* None long for Viſion of, and Likeneſs to the *Lamb*, but the Lamb's *Bride*; who by the *Spirit of Grace* are wrought *for*, and have received Him as an *Earneſt of* that *ſelf-ſame Glory*. And unto theſe, the *Lord God* and the *Lamb*, will be their *Light*, their *Inheritance in Light*, in the Light of Glory, to the Days of Eternity! Then, *farewel Trials forever!* Farewel Sin and Sorrow, Death and Darkneſs, Pain and Weakneſs: *Mortality ſhall be ſwallowed of Life.* And mean Time, my dear

Sister, let us go on in *Faith* and *Hope* of that *eternal Life, which God that cannot lie, hath promised.* And loving and adoring the Lord in all Things, let us *follow the Lamb, even whithersoever He goeth,* until we reach immortal Glory with him. — And now, my *dear Child,* unto the tender Care of your *everlasting Father,* I commit you. His Presence be with, and his Blessing upon you continually; that you may still *increase with all the Increases of God!* So prays, my dear Sister,

Yours most affectionately in the Bowels of Christ,

LETTER X.

To Mr. *F——r.*

My dear Brother in Christ, our Life, our Love, our All.

YOU desire a Line from me. What shall I write? Methinks you want to hear of your Beloved. And if his Spirit, sent from the Father and the Son, will please to *take of the Things of Christ,* and *shew them unto you,* by so weak, so unworthy a Worm; it will be to our mutual Joy, and the Lord shall have all the Glory. It is Grace unknown, my dear Brother, free, rich, superabounding Grace, that gave you a begun Acquaintance with *Christ* in *Love,* in that infinite Love which is in his Heart toward poor lost *Sinners,* who are enabled to *look* unto *Him* for *all Salvation.* What do you *want,* my Brother? If you say, *I am all Wants.* That is *your Mercy.* For unto Souls that see this, *Christ is a Fountain of all Supplies.* You can't want more,

more, than Christ has to give, is willing to bestow, and will enrich you with, in your every Time of Need. *It hath pleased the Father that in Him should all Fulness dwell.* All Fulness dwells in Christ, to supply us in all our Emptiness.—Do you see your *Nakedness?* Christ's Name is, THE LORD OUR RIGHTEOUSNESS. Do you groan under your *Unholiness* of Heart and Life? *Christ* is made of God unto us, *Sanctification.* Representatively and Influentially: To present such defiled Worms as we, perfectly holy before God, in his own personal Purity now; and to maintain, increase and perfect that Purity of Heart which is begun in us by his Holy Spirit, until in our own Persons, we are perfectly conformed to the Image of Christ, our Holy Head. Doth your *Folly*, your *Inability* to know the Things of God in their Greatness and Glory, grieve you? *Christ* of God, is made unto us, *Wisdom.* It is his Office as our Prophet, to teach the most ignorant Souls that come to him. *He will teach the meek his Way.* It is his Joy to teach us; and his Teachings are efficacious. They will make all those *wise unto Salvation*, wise unto Perfection, that humbly wait upon him for the same. Doth your spiritual *Poverty* distress, and your spiritual *Enemies* afflict you? *Christ* is made of God unto us, *Redemption.* Our *Redeemer* is *great* and *strong.* His Redemption by Price and Power, is and shall be perfect. Your Redeemer hath paid all your Debts; He hath bought you, and your Inheritance. He hath brought you unto God, in Himself: He hath begun to bring you unto God by Himself, here in Grace; and He will shortly bring you unto God, to be with Him in Glory. Your Soul, your Body, from the Power of Sin and Satan, Death and Grave, shall be rescued by the Al-

mighty Arm of your *ſtrong Redeemer*, your *Kinſman-Redeemer*, and your whole Perſon made perfect, complete in Freedom, ſhall be taken by him into his own Embraces: To enjoy the moſt intimate Communion with Him and his Father, being fill'd with the Spirit of both, in Love, Life and Glory, to a bleſt Eternity! — And can your Heart conceive, my dear Brother, the one *Half*, the *Thouſandth Part* of that Bliſs, that vaſt Inheritance in *God*, of which by *Chriſt*, as a Believer in him, you are now made an *Heir?* And of which by Him, you ſhall ſhortly be a Poſſeſſor? I tell you, *Nay*. *Eye hath not ſeen, nor Ear heard, neither hath entred into the Heart of Man*, in a mortal State, to conceive of thoſe *great Things*, according to their Greatneſs, which God hath *prepared for them that love him*, to be enjoy'd by them in immortal Glory. — Come then, my dear Brother, come by Faith, and lie down in the *Boſom of Chriſt*, in his Perſon and Fulneſs, as made *yours* by infinite *Love*. For, *this*, this JESUS, *is the Reſt, and this the refreſhing* wherewith the *weary* Soul may *reſt*. The Love of Chriſt to you, and your Intereſt in Him, are unchangeable, amidſt all the Changes of your Frames. The good Work of *God* begun in your Soul, ſhall be performed until the Day of *Chriſt*. Abide in Him by *Faith*; and cleave unto him by *Love*. In every Path of Duty, *follow on to know the* LORD; and you *ſhall know him:* To your full and endleſs Joy and Glory. *The Grace of Chriſt be with your Spirit!* In HIM, my dear Brother, I am

Yours very affectionately,

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LETTER XI.

To Mrs. *S——h.*

Dear Mrs. S——h,

I Hear that you are ſtill under Diſtreſs of Mind; and I compaſſionate your Soul under your preſent Concern. Be of good Cheer: *Jeſus Chriſt came into the World to ſave Sinners*, even the very *Chief*. You are not yet in Hell, ſent down to the Pit among thoſe that are paſt Hope. You are yet within the Sound of Mercy, within the Reach of Mercy, and there is yet a *who can tell* but God may be *gracious* unto *you?* And it is God's Way, to ſhew thoſe Souls their Miſery, that He deſigns Mercy for; that ſo they may ſeek it at his Throne, and that Mercy, in which God delighteth, may be exceeding welcome to them. And if you ſee yourſelf to be a miſerable Sinner; have you not Reaſon to hope, that the Lord deſigns to be unto you a merciful Saviour. God the Father, can ſhew no Mercy to Sinners out of his Son. *Out of Chriſt*, *God is a conſuming Fire*; and *Sinners*, before his ſtrict Juſtice and flaming Wrath, are but as *dry Stubble*. But *in Chriſt*, through the *bleeding Lamb*, given to bear Sin, and to die for Sinners, *God can be gracious*, and that in a Way of *Righteouſneſs*. *Mercy and Truth*, here *meet together*, and *Righteouſneſs and Peace*, in the Salvation of a Sinner, *kiſs* and embrace *each other*. God's Heart was ſo full of Love to loſt Sinners, that he freely gave his Son, to take our Nature, to obey, and die in our Room and Stead; that he might ſhew Mercy unto us, in our periſhing State, without Injury to his Holineſs, Truth and Juſtice: Yea, with Honour to

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all his infinite Perfections. In the Salvation of *Sinners* by *Jesus Christ*, God is more *glorified*, than in the Damnation of those that *perish*; and than he was by perfect *Adam*, or would have been, if Man had *never sinned*. And as it hath pleased God, in his infinite Wisdom and Grace, to contrive and provide this great Way of Salvation for fallen Man, from that great and endless Misery which he had brought upon himself by Sin, in which God as the Father of Mercies, is to the utmost glorified, and perishing Sinners to the utmost saved; so likewise, by the glorious Gospel, He hath made a Revelation of this *Way of Life which is above to the Wise*, that we may *depart from Hell beneath*. God hath given his sacrificed Son, to be a *Light* unto us *Gentiles*, that Christ might be *his Salvation unto the Ends of the Earth*. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting Life*, John 3. 16.

Now then, my dear Friend, tho' you are in a perishing State, just ready to perish in your own Apprehension, tho' you fear sinking into eternal Death; yet if you *believe on the Lord Jesus Christ*, you shall be *saved*, you shall *not perish*, but have *everlasting Life*. And this *Believing*, is set forth unto us divers Ways in the Scriptures. As by *looking unto Jesus*, Heb. 12. 2. *Coming* unto him, *John* 6. 37. *Trusting in his Name*, Matt. 12. 21. *Fleeing unto him for Refuge*, Heb. 6. 18, *&c.* And if you can experience any one of these Acts of Faith, or any other mentioned in the Book of God; you then, as a Believer in Christ, have God's Word for it, yea, his Oath, That you *shall not perish, but have everlasting Life:* Do you see yourself by Sin, to

to be in a miſerable, helpleſs, periſhing Condition? Do you believe that Chriſt is able to ſave you? Do you ſee his All-ſufficiency to ſave? Is Chriſt and his Salvation, in all its Parts, to be ſaved from Sin, as well as Wrath, unto Holineſs, as well as Glory, deſirable to you? And as this mighty Saviour is lifted up in the Goſpel, to be beheld by the chief of Sinners; Do you look unto Him for all Salvation? If ſo; God the Saviour, who ſays, *Look unto* ME, all the Ends of the Earth; gives you the free Promiſe, the irreverſible Grant of Salvation, in this your Looking: While unto every Soul that thus looks to him, He ſaith, *Be ye ſaved*, Iſa. 45. 22. Perhaps you may experience this Act of Faith, if not others. And this, even this, is a ſaving Act of Faith, or ſuch an Act of Faith, unto which the everlaſting Salvation of the Soul is inſeperably joined. Oh, if as a *periſhing Sinner*, you caſt up your Eye to *Chriſt*, as *able to ſave you to the uttermoſt*, with a *who can tell* but this mighty Saviour will *ſave me?* I will look no where *elſe* for Salvation. You ſhall *never periſh*, *but have everlaſting Life.* In Faith and Hope then, *Look*, my dear Frriend, look repeatedly unto *Chriſt for Life.* It is the Father's Will, it is the Son's Command, and the Spirit's Invitation in the bleſſed Goſpel, that you ſhould *look unto Jeſus.* And lo, If all the Life that is in *Chriſt*, is able to *ſave you* in this your looking; you ſhall not ſink into *Death.* You ſhall not be hurt of the *ſecond* Death. And as to the Death of the Body, which to all out of Chriſt, is the *firſt* Death, when that comes to *you*, it ſhall not come as a Curſe, but as a Bleſſing; as an Outlet from all Sin and Sorrow, and an Inlet unto all Joy and Glory. *My Hearts*

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Desire and Prayer to God for you *is, that you may be saved.* That your Soul may be filled with all Joy and Peace in Believing; and that your afflicted Body may be restored unto former Health, and you spared to serve Christ in your Generation, if it be the Will of God. But however, my dear Friend, the Lord deals with you as to the Life of your Body, if he brings you by this Affliction, to look to Christ for Salvation, you will have Cause to bless him for this, and to adore his Grace forever. And the Lord who saves your Soul, will save your Body too, from its threatned Dissolution, if He sees it best for you. And if not, if the Time draws near, that your Spirit is to be loved home into the Bosom of Christ; and your Body to be laid a-while in the dusty Grave, prepared as a perfumed Bed, by your Lord's lying there for you: Be of good Cheer. For *to be with Christ, is far better.* Death, to your Spirit, as it will bring you to *see* your *Jesus* as he *is*, will be your unspeakable *Gain.* And soon your sleeping Dust, raised by your Saviour's Hand, shall be *fashion'd like unto his glorious Body*, and your whole Person, with all the Saints and Angels, in Bliss unknown, *shall be forever with the Lord!* May He *comfort* your dear Soul *with these Words!* So prays,

Your most affectionate Friend,

LETTER

LETTER XII.

To Mrs. *H——ys.*

My very dear Sister in our most precious Jesus,

I Heartily thank you for your last kind Letter. I have just now been reading it with Tears of Joy, that my last Letter-book was blest to you and others. Oh if my Lord gets any Glory, and his tender Lambs any Advantage, by any Thing I write or publish; *I live*, my *Joy is full.* My Postscript's also, being blest to you, rejoic'd my Heart, and excited my Praise to God. Most surely, the Lord makes your Letters of special Use to me, to strengthen my Hands in his Work. As the Glory of God and the Good of Souls are only aim'd at by me, in what I write and publish; so when I hear that these Ends are accomplish'd, it is unto me like Life from the Dead. For, to discourage my Heart, and weaken my Hands, the Enemy frequently, and almost continually, oppoſeth me in every Thing I set about, suggesting, 'That it will be of no Use.' But, Glory to my Lord! His Grace, crowns my weak Endeavours, and I find Satan a Liar. O, *Not unto me, not unto me,* but to the *God of all Grace,* be all the *Glory*; who is thus gracious to the chief of Sinners! My kind Lord, for some Time, hath help'd me much against that Temptation, 'That what I did wou'd be of no Use:' By humbling me in the Dust, under a Sense of my own Vileness, and Unworthiness to be employ'd in the least Service for him; and by making me willing to take my own Place, as the least and last of all as to Usefulness; and also by drawing out my Desires to work for him as hard as ever, and to cast all

my little Mites of Service at his Royal Feet, in Love and Duty, ſubmitting them to his ſovereign Pleaſure, to be us'd as He pleas'd for his Glory. And if he ſhould caſt them away, I had the ſweet Pleaſure to think, that my Lord would be *glorify'd*, in my *aiming* to do a little for him, and referring what I did to his *ſovereign Diſpoſe*. And that this, of my willing Working for Chriſt, altho' it ſhould not be crown'd with deſir'd Uſefulneſs; wou'd be a *Kind of Glory*, that but *few* of his People brought to him. Inaſmuch as in the exceeding Riches of his Grace, he frequently bleſſeth his Servants Labours with Succeſs. Hence, when I have been told, 'That this or that 'which I did would be of no uſe, I might as well 'leave it undone:' I have reply'd, 'It is for my 'Lord's Feet: I'll do it for his Honour, and ſub-'mit it to his Pleaſure, to glorify himſelf thereby, as 'in infinite Wiſdom and Grace, he ſees meet!' And thus I have got the Victory over the Temptation. And frequently, by one ſweet Word or other, dropt from my dear Lord's Mouth, he allures me to, and ſtrengthens me in my poor Attempts to ſerve him. And you will eaſily think, that it is Grace unknown, if he uſe any Part of my poor Work, which has been caſt at his Feet, to be us'd, or not, as He pleaſed; and that my Joy herein, muſt needs be full. And thus it was as to my two laſt Books; for thus the Lord wrought on my Heart, while I was ſeeking a Bleſſing on their Publication. And as afterward he gave me ſome Encouragement that he wou'd uſe them; I ſee both his Grace and Faithfulneſs herein.

I thought I ſhou'd meet with Oppoſition as to the *Poſtſcript*; as the Lord ſaid unto me, *I have made thee an iron Pillar, and braſen Walls,* —— *And they ſhall fight againſt thee, but they ſhall not*

not prevail againſt thee: for I am with thee, ſaith the LORD, *to deliver thee*, Jer. 1. 18, 19. And, *Thou ſhalt devour, and ſubdue with Sling-ſtones, and ſhalt drink, and make a Noiſe as thro' Wine*, Zech. 9. 15. And as that little Piece has been ſophiſtically anſwer'd; by a Perſon, who to advance Faith in Chriſt's imputed Righteouſneſs, denies the Whole of inherent and perſonal Holineſs; I have been writing a *Reply*. Pray for a Bleſſing on this poor little Piece of controverſal Work, which I undertook for my dear Lord Jeſus, and have been carried thro' by Him; to help, if He pleaſe, ſome of his leaſt Brethren, who may have been entangled by the Enemy of Souls, thro' Men of corrupt Minds. Oh how ſad is it, that while ſome exclude Chriſt's Obedience to the Law, as our juſtifying Righteouſneſs, and go about to eſtabliſh their own Righteouſneſs; others, under Pretence of advancing Chriſt's, deny our perſonal Holineſs, in Conformity to him, our holy Head: And this under ſuch deceptive Phraſes, that entangle many poor Souls! How does Satan, every Way, work againſt Chriſt's Goſpel? But, Glory be to God! our Lord ſits at the Helm, and will ſteer the Ship, his Church aright. He will lead his own in the *Midſt of the Paths of Judgment*. And thoſe, who for wiſe and holy, good and gracious Ends, for a Time may be ſuffer'd to turn aſide, ſhall hear a Voice behind them, ſaying, *This is the Way, walk in it*.

My dear Siſter, I rejoice in the Lord's Loving-kindneſs to your dear Soul; and pray that all Grace, may always abound towards you. Go on, ſweet Soul, in the Lord's Strength, and conſtrain'd by his Love to ſerve him, to follow hard after him. You will ſoon reach Glory with him: To ſee him as he is, to be perfectly like him, and to ſerve him in Love,

Life and Joy, ineffable and eternal! Into the Arms of your own Lord Jesus, I commit you; and in Him, with great Affection, I am, my dear Sister,

Yours forever,

LETTER XIII.

To Mr. *J. P—ss.*

Dear Joseph,

I Thank you for your Letter. The Enemy that told you, 'I should call what you wrote, *Insipid* 'and *Nonsense:*' is a *Liar.* For our dear Lord enabled me to pick good Sense, out of your lisping Language, and made it sweet and savoury to my Soul. — I find by your Letter, that you have a *Sight* of your own Heart-Corruptions, that your Soul *hates* Sin, and *strives* against it; that you see your own Righteousnesses to be *filthy Rags*, and desire to be *found* in the *Righteousness of Christ*; that CHRIST is the *Rock* on which you *venture*, the *Foundation* on which you *build*; and that being perswaded you shall not be *moved*, you give the Glory of your Salvation, not to *yourself*, and your poor Performances, but to the LORD *alone*, who has wrought Salvation *for* you, and will work it *in* you. — And this is such *good Sense*, that it is well understood and approv'd by all that are *spiritually Wise*; tho' a Mystery, and unintelligible to every *natural Man*, throughout the *learned World.* Our Lord *thanks his Father*, as the great Sovereign of Heaven and Earth, that He had *hid these Things from the Wise and Prudent, and revealed them unto Babes: Even so, Father*, says He, *for so it seemed*

seemed good in thy Sight. — Oh dear *Joseph*, God has done *more* for you, in *Revealing his Son in you*, than if he had made you one of the Wise, Rich and Mighty of the Earth; yea, the sole Monarch of the Universe! Oh what empty Things, what childish Toys, are all the Glories and Greatness of this World, possess'd by Men that are *Christless! One* CHRIST, is infinitely *better* than *Millions of Worlds*, were there so many! — Here is *Wisdom*, all the Treasures of Wisdom and Knowledge; to make the most *foolish* Creatures, interested therein, *wise unto Salvation!* Here are *Riches*, immense and endless; to make the *poorest* Souls *rich in Faith here*, and *rich in Glory hereafter!* Here are *Honours*, high and durable; to *exalt* for ever, the most *base* and *ignoble!* Here are *Pleasures*, pure and full; to *satisfy* and *solace*, mourning, longing Souls, thro' *Time*, and to *Eternity!* Here are *Glories*, bright and unsearchable; to *entertain* and *ravish*, our capacious immortal Spirits, unto *Ages without End!* — But what shall I say? *It hath pleased the Father, that in Christ all Fulness should dwell:* both created and uncreated. All the Fulness of the *Creature*, and all the Fulness of GOD: All Beauties, Excellencies and Glories, meet in *our* JESUS! And thro' Him, splendidly cast their Rays upon all *His*, to make them beautiful, excellent and glorious, in this present Time, and to the Days of Eternity! — But none can tell how *happy* a *Christian*, is in CHRIST! It is better *experienc'd* than *expressed*. And much less can any tell, what a SEA of BLISS, CHRIST is to a Christian! Happy, Happy, *Thrice happy Soul*, that can say with the Spouse, *My Beloved is Mine, and I am His!*

Have you seen, dear Child, so much of CHRIST's Excellency, as to make HIM, *The Chief among Ten Thousand*

Thouſand in your Eſteem, and *precious* to your Soul? Then JESUS is *yours!* But lo, the *Ten Thouſandth Part* of his Glory, has not yet been *told you!* But ſince CHRIST, and all his Glory is *yours*; Oh follow on to *know Him!* Pray to the *Father of Mercy, the God of Glory, to give unto you the Spirit of Wiſdom and Revelation in the Knowledge of* HIM: That you may grow up in all Things into CHRIST daily, in the Faith of what He is to *you*, and in the Obedience thereof, giving up yourſelf in Love to *Him* continually. Be aſſur'd, that there is a Neceſſity of your Growth in Grace, both for your Lord's Honour, and for your Soul's preſent, and eternal Advantage. And moſt earneſtly preſs forward, in all appointed Means, to *know* CHRIST, *and the Fellowſhip of his Sufferings, being made conformable unto his Death*, in dying unto Sin daily: And in the *Power of his Reſurrection*, quickning you to live unto God. Dread carnal Security, earthly Mindedneſs, and an imprudent, careleſs Walk. And flee to Chriſt for Succour, upon the firſt Appearance of them. You are call'd into *Fellowſhip* with God, with Jeſus Chriſt, with Saints, with Angels. And how *holy* ſhould ſuch a one be? You are call'd to be a *Soldier* under the Captain of your Salvation, to fight under his Banner, to behave valiantly: To *wreſtle*, not againſt *Fleſh and Blood* only, but againſt *Principalities*, againſt *Powers*, againſt the *Rulers of the Darkneſs of this World*, againſt *ſpiritual Wickedneſſes in high Places*: Againſt the whole Train of Chriſt's, and your Enemies, which are always beſetting you round about. And how *Watchful* ſhould ſuch a one be, to have his Armour always on, for his own Defence, and to put the Enemy to Flight? You are call'd to *run a Race*, by Faith and Patience, in all holy Obedience continually, for

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an incorruptible Crown of Glory. And what *Time* is there for ſuch a one to ſlack his Pace, to loiter, to give Way to ſpiritual Slumber? — Be intreated therefore, to *give all Diligence* about the important Work that lies before you. That ſo you may glorify CHRIST on the Earth, and be found of HIM in Peace, without Spot and Blameleſs; when He comes to take Account of his Servants, and to own and crown all their Services, of the freeſt Grace, with endleſs Glory!

Count it your Honour and Happineſs, and ſtill let it be the Matter of your Thankſgiving, that the Lord has given you ſuch a *dear Maſter*, that rejoiceth to ſerve your Soul, and help you forward in the Ways of God. A *Maſter* that prays for a Bleſſing upon you, and wiſheth your Increaſe in every Grace. *Few ſuch Maſters* are to be found in this *ungodly Age*. — See that you love and honour Him in the Lord, and that you pray for a Bleſſing upon *Him*, and upon all the Inſtructions and Admonitions which *He* gives you. And in all Things labour to *follow Him*, *as He follows* CHRIST.

I am glad you *chuſe* the Saints, the Excellent of the Earth, for your Aſſociates, and are *happy* in their Fellowſhip. So go on ſtill, and make them *only* your Companions on Earth, with whom you ſhall have everlaſting Fellowſhip in Heaven. — I commit you to the Care of the great Shepherd: To be gather'd with his Arm, and carried in his Boſom, ſafe thro' this weary Wilderneſs, into the Land of Reſt. And with dear Love to you and your Chriſtian Friends, requeſting an Intereſt in your Prayers, I remain,

Your ſincere Friend and Servant in Chriſt,

LET.

LETTER XIV.

To Mr. *F——r.*

My dear Brother in Chriſt,

IT is the good Pleaſure of my All-wiſe and gracious God, frequently to exerciſe me with Affliction of Body; ſo that I live as it were upon the Borders of another World. This doubtleſs, is among the *All Things*, which work together for my *Good.* And moſt tenderly my kind Father deals with me, as to my weak Body. He *debates* with my Illneſs, and frequently at *Evening-tide*, he makes it *light.* And as to my poor Soul, highly favour'd of the Lord, He is pleas'd to bleſs me with the abiding *Witneſs* of his *Spirit*, That I am a *Child*, and an *Heir* of God: And as ſuch I rejoice in *Hope* of approaching *Glory*, of that vaſt *Inheritance*, *incorruptible*, *undefiled*, *and that fadeth not away*, which *is reſerved for me in Heaven.*

And ſince, my dear Brother, it is the enjoy'd Privilege of ſome of God's Children, which ought to be ſought for by them all, after they have *believed*, to be *ſealed* with the Holy Spirit of Promiſe: Will you not ſeek this for yourſelf? Will you not earneſtly ſeek it? Verily the Knowledge of our Intereſt in Chriſt, a ſettled Perſwaſion thereof given us by the Holy Ghoſt the Comforter, who as ſuch is the *Earneſt* of our *Inheritance*, is ineffably more Worth than the whole *World!* Than *Millions* of Worlds! were there ſo many. O what *empty Things* are the Riches, Honours and Pleaſures of this periſhing World! They will *ſtarve* an immortal Soul: The more eagerly they are *ſought*, the further we *flee* from real Happineſs.

pineſs. And the more *agreeable* the *World*, and all that is therein, the *Luſt of the Fleſh*, *the Luſt of the Eye*, *and the Pride of Life* are to us; the deeper they *pierce*, and *ſtab* our precious Souls. Theſe are the Things, which will *kill* Unbelievers with *Death*, with *eternal* Death! And tho' a Believer in Chriſt, is forever ſecured from *that*; yet if we *live after the Fleſh*, (tho' but partially) we *ſhall die*. Our Spirits, as a juſt Rebuke from our diſpleaſed God, ſhall die in their Comforts. We ſhall die in our Graces, as to the lively Exerciſe thereof; die in our Fruitfulneſs to God, and Uſefulneſs to his People. We ſhall loſe our Time, live as it were in vain; yea, and loſe our Crown, that *Crown of Righteouſneſs*, which thoſe that *fight the good Fight of Faith*, of the freeſt Grace, according to their Works, ſhall receive in the Day of Chriſt. — What a ſad Bargain then, will thoſe have of the World, who for *it*, loſe their *Souls!* And O what Loſers are thoſe who ſhall be ſav'd at *laſt*, yet ſo as by *Fire*, when to catch at *Shadows*, and tranſitory *Things*, they let go true *Subſtance*, durable *Riches*, and ſo far loſe immortal *Joy and Glory!* The *World*, my Brother, ever ſince *Sin entred*, is an *evil Place* unto God's People. The bitter Waters of Affliction, or the dangerous Waters of outward Eaſe, Honour and Pleaſure, run the Deſart through. It is beſt for us while in it, to behave as *Strangers and Pilgrims on the Earth*, and eagerly to ſeek a *better Country*, that is, an *Heavenly*. And that *pure River of Water of Life*, *clear as Cryſtal*, *which proceedeth out of the Throne of God and of the Lamb: The Streams whereof* (in the All-ſurpaſſing Joys of the Holy Ghoſt) *make glad the Citizens of Zion*, while in a World of Sins and Griefs, where all Things in a *Hurry*, are turning *Topſy-turvy*.

Oh my Brother, Can you *reſt*, while *Sins* and *Fears* are ſtrong in you? No; *Sin* and *Sorrow*, *Fear* and *Torment* are joined. Will you not then by freſh Acts of Faith, and frequent, fervent Prayer, earneſtly *ſeek* JESUS? That *Friend* who *loves at all Times*, that *Brother* of yours, *born for* this your *Adverſity?* Will you not ſeek the freſh Diſplays of his Sin-pardoning, Sin-ſubduing Grace? And the renewed and increaſing Joys of his Salvation, to flow out upon your Spirit, to your ſweet Reſt and Refreſhment in this weary Wilderneſs; To your further Perfection in Love, and to the caſting out of tormenting Fear? Come, my Brother, *believe afreſh*, commit your *Soul* repeatedly into the *Hands of Chriſt*, and count Him *able* and *faithful*, to keep it *ſafe* till the Day of his Appearing. Give not over *Fighting:* For the *Victory* is, and ſhall be *yours*. You are, you ſhall be, *more than a Conqueror thro' him that loved*, thro' Him that loves you. O! Have *you* left your *firſt Love?* The Love of your JESUS, his *firſt Love* to you, is ſtill the *ſame!* An infinite, free, independent *Love!* An invariable, All-prevailing, and eternal *Love!* The Heart of JEHOVAH-JESUS, towards *you*, is as full of *Love* as ever; brimful, Running-over full, of *Love to you!* His *Love* hath an infinite *Strength* in it, to overcome all Oppoſition, and to change *you*, in your Creature-Meaſure, into the Image of *his perfect Love*. And having *loved* you as his *own*, and call'd you by *Grace*; He will *love you to the End*, and crown you with *endleſs Glory*. — What, fear *periſhing*, my Brother, when you have truſted your *Soul* in the *Saviour's Hands!* No; *Becauſe Chriſt lives*, you ſhall never *die*, you *ſhall live alſo*. None ſhall pluck you *out* of his Hands. *Satan* ſhan't *deſtroy you*. Your *Soul* is bound up in the *Bundle of Life*, with

with the LORD *your God.* The *World* shan't be your *Ruin:* CHRIST hath *overcome* it for you. And *Sin* shall not have *Dominion* over you: For you are not under the *Law*, but under *Grace.* — To your *Arms* then; *Put on the whole Armour of God*; Fight valiantly, as a *good Soldier of Jesus Christ*; And *crown'd* you shall shortly be as an *Overcomer.* — That you may be *filled with all Joy and Peace in Believing*; unto increasing Holiness here, and great Glory hereafter; is the hearty Desire of, my dear Brother,

Your affectionate Friend and
Servant in the Lord,

LETTER XV.

To Mr. *C——ll.*

My dear and honour'd Brother in the Lord,

I AM glad you are one of *Sion's Mourners: You* shall be *comforted.* Yet a little while, and *Sion's King* will build *Sion's Walls*, beautify her Palaces, and fill them with the Presence of his own Glory. *The precious Sons of* Sion, *comparable to fine Gold*, shan't be always like *earthen Pitchers*, and lie among the *Pots*, as broken Vessels, of little Use for God, and in whom there seems to be no Pleasure. No, my Brother, Christ, the glorious Head of the Church, will make his Body, the Church, glorious; a fit Palace for the King of Glory to dwell in. The Church, which now seems to be *forsaken* and *desolate*, shall be called *Hephzi-bah*, the LORD's *Delight*; and all her Members, as Vessels of Honour; meet for the Ma-

ſters Uſe, full of God, ſhall be employ'd by him, and bleſt of him, in his glorious Work, to their full Joy, and his endleſs Praiſe. *Burning and ſhining Lights*, all the Saints ſhall ſhortly be. *Lamps of Fire*, out of which God *will ſhine*. The Church's brighteſt Glory, Light, Life and Joy, is yet to come upon her. Let us ſeek it, my Brother; the Lord will hear our Prayers; and thoſe that love *Jeruſalem*, ſhall rejoice with her for her Conſolation.

As to the Trial, dear Sir, with which your heavenly Father is pleaſed to exerciſe you in the Affliction of your dear Child; believe that you have *God's Heart*, the *Love* of his *Soul*, in this ſmart Stroke of his *Hand*; and you will kiſs the Rod, and ſay, *Father, thy Will be done!* It is a ſweet Thing, under Divine Chaſtiſement, to be in *Subjection to the Father of Spirits*. For *Life* is, and ſhall be the Effect of it: The Life of Grace, in the further Increaſe of it here; and the Life of Glory, in a proportionable Advance thereof, with which Grace ſhall be crown'd hereafter. This Affliction, dear Sir, is ſent by the Lord your Lover, for your Souls *Profit*, to make you (more extenſively and increaſingly) a *Partaker of his Holineſs*. And if you get a little more Conformity to Chriſt hereby; How great will be the Advantage of your preſent Exerciſe! The Righteous ſhall flouriſh like the *Palm-Tree*, under *preſſing Weights*, and grow like a *Cedar in* Lebanon. The Lord grant you Grace under your preſent Trial, to *walk worthy of* God! Of your entire Intereſt in him, near Relation, and ſolemn Dedication to him! Then, Brother, the *Name of our Lord will be glorified in you*, and you ſhall be glorified in *Him*, according to the *Grace of God, and of our Lord Jeſus Chriſt*.—And as humble Submiſſion to the Divine Will, ſweet Acquieſence

quieſcence, and patient Endurance, are *Honours* due from *you* as a dear *Child*, unto *God* your gracious *Father*, while the Affliction *laſts*; ſo are Faith and Hope in him, and Prayer to him for *Deliverance*. For, behold the Language of your Father's Love, who ſince he ſpake againſt you, earneſtly remembers you ſtill, even to *you* in your preſent Diſtreſs, is this: *Call upon* ME *in the Day of Trouble*; *I will deliver thee, and thou ſhalt glorify* ME, *Pſalm* 50. 15. Here, dear Sir, you have the Rule of Duty, and the Promiſe of Privilege, in the preſent Caſe, given you. Thankfully obey the ſweet Command; delightfully embrace the abſolute Promiſe; and thereby, let your Faith and Hope claſp about the God of Salvation, and wreſtle you with Him for Deliverance, that his Glory, and your Joy therein, may be great and full. *I will deliver thee:* What can GOD ſay more? *Set to* your *Seal* that HE *is true* herein. Count Him *able*, and *faithful* that hath *promiſed*. Aſk in Faith; wait in Hope; and Deliverance, in the Lord's Way and Time, ſhall certainly come. Your *Hope*, in the Thing hoped for, ſhall be *Gladneſs*; and the Lord's delivering Kindneſs, to his eternal Honour. — My kind Service to your good Family, and to all the dear Servants of Chriſt, who in the preſent Caſe, may join to ſeek the Lord with you. May the *Spirit of Grace and of Supplications*, be richly *poured* upon you; that you may be wreſtling *Jacobs*, and prevailing *Iſraels:* To the Glory of *Iſrael*'s GOD, and the Joy of *Jacob*'s *Seed!* So prays, dear Sir,

Your moſt affectionate Friend and Servant

In our own moſt precious LORD JESUS,

LET-

LETTER XVI.

To Mrs. *C——ll.*

My dear Sister in Christ,

IF one *Member* in the Body of Christ *suffers*; the reſt *ſympathize*. I compaſſionate you in your preſent Diſtreſs. And your dear *Lord Jeſus*, counts *your Affliction* as *His*. He ſuffers together with *you*. And from an Infinity of flowing Compaſſions in his Heart towards you, and an Omnipotence of Power in his Hand engag'd for you, He will again bring you forth to the *Light*, and you ſhall behold his *Righteouſneſs*. Aye, tho' like *Heman*, you are laid as it were in the *loweſt Pit*, in *Darkneſs*, in the *Deeps*. Tho' all God's *Waves* paſs over you, and you are *ſhut up*, and *cannot come forth*. The Lord will ſhew *Wonders* to the *Dead*; the Dead ſhall *ariſe* and *praiſe* him. His *Loving-Kindneſs* ſhall be declared in the *Grave*, and his *Faithfulneſs* in *Deſtruction*. Chriſt's *dead Men* ſhall *live*; the Members of his myſtical Body, from Deaths of Troubles, as well as from the Conqueſt of natural Death, by virtue of his Reſurrection, ſhall *ariſe*. For his *Dew* is as the Dew of *Herbs*, and the *Earth ſhall caſt out her Dead*. *Awake, and ſing*, is the *Saviour's Voice*, his All-producing *Word*, to thoſe that *dwell in Duſt*. This, my dear Siſter, *you* ſhall hear. For ſtill you are *Chriſt's Dove*, tho' hiding yourſelf from him, thro' Fear in the Dark. By and by you ſhall hear your *Beloved's Voice*, ſaying unto you, *Riſe up, my Love, my fair One, and come away. For lo, the Winter is paſt, the Rain is over and gone. The Flowers appear on the Earth, the Time of the Singing of Birds is come, and*

and the Voice of the Turtle is heard in our Land.—— The Lord will compaſs you about with *Songs of Deliverance*; and as one of his *Redeemed*, you ſhall ſay, *His Mercy endureth for ever.* 'Tis eaſy with God to fulfil his Promiſe, to give you the *Oil of Joy* for *Mourning*, and the *Garments of Praiſe* for the *Spirit of Heavineſs.* That you may be called a *Tree of Righteouſneſs*, the *Planting of the* LORD, that *He may be glorified.* Whatever be your *Diſeaſes* in Soul or Body; *Chriſt* can *heal them.* Believe you that he is *able to do this?* What think you of his *Willingneſs?* Moſt ſurely, the *Lord is ready to ſave you.* Are you willing to be healed? If you *are*; O my dear Child, proſtrate your Soul at *Jeſus's Feet*, and ſay, *Lord, if thou wilt, thou canſt make me whole!* And you ſhall ſee the *Wonders* of his *ſaving Love.* And join your Deſires, my dear Siſter, with thoſe of your honour'd Father and Brother, and others of the Lord's People, who may be concern'd to ſupplicate his Throne on your Account. For *our* GOD, is a *God hearing Prayer.* His *Bowels are troubled for you*; and in the beſt Way and Time, he will *ſurely have Mercy upon you.* And that the *Time*, the *ſet* Time to *favour* you, may quickly *come*; is the earneſt Deſire of, my dear Siſter,

Yours moſt tenderly in the
Bowels of Jeſus Chriſt,

LET-

LETTER XVII.

To Mrs. *A———n.*

My dear Sister in Christ,

YOURS I receiv'd, and return Thanks. And now, what shall I say to you? O that the Lord would put a Word for you into my Mouth, and by it speak unto your Heart? You tell me, 'Your 'Case is very bad:' I am glad you *see* it to be so. *The whole need not a Physician; but they that are sick.* You say, 'You have had some small Sight of your 'dreadful State by Nature, but fear you have not 'seen it as you ought.' And who of God's Children, have seen *Sin*, in its Guilt, Filth, and Desert, as it is? Or who of them have seen the *Misery* of Man by Sin, in the full *Nature* and *Extent* of it? And who among Believers, are humbled before God, as becomes *Sinners*, the *chief* of Sinners? Alas! we know but little of our Sin and Misery by our Fall in *Adam*, and are but little affected with it as we ought. If we have seen so much of our Sin and Misery, that makes *Christ*, and the Whole of his *Salvation* appear absolutely *necessary* to us; we have had a *saving* Sight of Sin. And shall see more of its horrid Nature, and loath ourselves more in our own Sight for it, in the Lord's Time; while to humble us in the Dust, and to exalt our Praises, the Grace of God thro' Christ, superabounds, over all the Aboundings of Sin. As to your Fears, 'Because you han't been 'under those sharp Convictions which others have:' The Work of the Holy Ghost in a saving Conviction of Sin, admits of *Degrees*, in different *Souls*, and in the same Soul, at different *Times*. You say, 'You

'feel

'feel much Stupidity and Hardneſs of Heart.' Since you have a *grieving Senſation* of this Death of Sin; it is an *Evidence* that you are bleſt with a Life of Grace. It is the new *Adam*'s Life in your Soul, that groans under the old *Adam*'s Death that works therein. You ſay, my dear Siſter, 'That you feel much of 'the dreadful reigning Power of Sin, which makes 'you fear.' But if you have a *painful Feeling* of the Power of Sin, a *Fear* of its Prevalence, and a *Dread* of its Reign; it is not the *reigning*, but the *uſurping*, *moleſting* Power of Sin that you feel. The Reign of Sin is ſlain in your Soul, by the Reign of Grace. And *Sin ſhall not have Dominion over you*; *for you are not under the Law*, (that condemns for Sin, that gives no Strength againſt Sin) *but under Grace*. That *forgives* your *Sins*, that caſts them into the *Depths* of the *Sea*, that will *ſubdue* your *Iniquities*, *heal* your *Backſlidings*, and *love you freely*. You further tell me, 'That at Times you have Hope in 'the dear Saviour, that he will make you willing in 'the Day of his Power, as you have earneſt De-'ſires after him, and think you could renounce all 'for him.' If you hope in Chriſt that he *will* make you willing in the Day of his Power, if the *Deſire* of your Soul is after him, as a complete Saviour in all Reſpects, as Prophet, Prieſt and King, and if you could renounce all for him: The Work is *done*, you *are* made willing in the Day of his Power. His Love-Power, his Salvation-Power hath *already* wrought on your Heart. And you may well hope in him; for he that hath *begun* the Work, will *complete* it. Aye, tho' it is yet but a *Day of ſmall Things*; the Lord will not *deſpiſe* it. Tho' your *Beginning* be but *ſmall*, your *latter End* ſhall *greatly increaſe*. That ſame Almighty Power, which from an

Infinity of Love, Grace and Mercy, hath ſaved you unto *Willingneſs*, will give you all that *Salvation* which your willing Soul deſires. Be of good Cheer: You *are the Lord's:* You are doubtleſs one of *Chriſt's People*, or he had never made you thus *willing* in the Day of his Power. Willing to be ſaved by him, from all Sin, Wrath and Death, unto all Holineſs, Life and Glory: Willing to receive and embrace Him, the altogether lovely *Jeſus*, as your *Lord*, your *Love*, your *Life*, your *All in All*. And be aſſur'd, my dear Siſter, Chriſt was *firſt* willing to receive and embrace *you*, to take you into the neareſt Relation to himſelf, to ſave you perfectly, and to love you eternally; or you had not been made thus *willing* to be ſaved by *him*. And if Chriſt is willing to receive and embrace you as *his*, even juſt *now*, juſt as you *are*, in all your ſeen Vileneſs and Unworthineſs, in all your Wants and Emptineſs, and to give Himſelf and all his Fulneſs unto you as *yours*; to love you freely, to ſave and ſupply you fully, and to ſolace you eternally: Will you not, juſt *now*, open wide the Arms of your Faith, to receive and embrace HIM? Will you not, embracing Him, lay Claim to him as your Own, and ſay with *Thomas*, *My Lord, and my God!* And will you not give up yourſelf to him, to be entirely *His?* Will you not ſay, perſuaded of your Relation, and by Way of Dedication to him, *I am the* LORD's? O commit yourſelf entirely, your Soul, your Body, and all that concerns you for Time and for Eternity, into your Almighty Saviour's Hands: To be ſaved by him completely, to be ſanctified to him wholly, and to be glorified with him eternally. And reſting on his Grace and Faithfulneſs, ſay, *I know in whom I have believed*, (I know whom I have truſted) *and that he*

is

is able to keep that which I have committed unto his Charge againſt that Day. — Thus, my dear Siſter, you will rejoice Chriſt's Heart, and honour the Lord that hath loved you, and bought you with his Blood, that has woo'd and won you by his Grace and Power. Chriſt will look upon you as the *Fruit* of the *Travel of his Soul*, as the Purchaſe of his Blood, and the Conqueſt of his Arm, and will be *ſatisfied*. And *your* Salvation and Glory by him, will be unto *him* an infinite Joy. For, *The* LORD *thy God in the Midſt of thee is mighty; he will ſave, he will rejoice over thee with Joy, he will reſt* (complacently, unchangeably and eternally) *in his Love, he will joy over thee with Singing*, Zeph. 3. 17. And, *Thou ſhalt rejoice in the* LORD, *and ſhalt glory in the Holy One of* Iſrael, *Iſa.* 41. 16.

And as my dear Siſter, you *hunger and thirſt after Righteouſneſs*; take your Lord's Word for it, that you are in a *bleſſed* State; have true Faith in him, and Love to him wrought in your Soul; as is manifeſt by your Diſcernings of his Glory, and Deſires after Communion with him in Love. And as ſurely as the Saviour is *God*, and cannot *lie*, you *ſhall be filled*, Matt. 5. 6. As one of the LORD's *People*, you ſhall be *ſatisfied* with his *Goodneſs*, Jer. 31. 14.

And ſince, my dear Siſter, you are enabled to *look* unto *Chriſt* for Salvation, to obey this his Command, given to Sinners at the greateſt Diſtance from him, *Look unto* ME, *all ye Ends of the Earth:* And have the *Grant* of Salvation, of *Chriſt*, and all *Life* in and with him, given you from his own Mouth, while he ſays unto you in this your looking, *Be ye ſaved*; Iſa. 45. 22. And ſince *all the Promiſes of God*, are in *Chriſt yea*, and in *Him Amen*, unto the *Glory of God by us*, 2 Cor. 1. 20. Why ſhould you

refuſe to be comforted by thoſe Promiſes which are brought into your Mind? Why ſhould you fear, that thoſe Promiſes in particular don't belong to *you*, when all the Promiſes in general are *yours?* And, believe it, there is no Promiſe of God, that brings the Lord and his Loving-Kindneſs near to your *Spirit*, and that brings you near unto *him*, that ſtrengthens your *Faith*, and encourageth your *Hope* in him, and draws out your *Love* to him, tho' but for a few Moments; but was given you of *God*, and applied to your Soul by the *Holy Ghoſt the Comforter*. And upon every ſuch *Promiſe*, as it ſtands in God's *Book*, and as it was applied to your *Heart*, you may lay hold by Faith, as your *own*. It is *your* Promiſe, it was made to *you*, by a *God* that cannot *lie*. O rich Soul! *Chriſt* is *yours*, and *that*, and *all* the Promiſes of God are *yours* in Him! Rejoice in your Portion; it is wondrous Great. You are an *Heir of* GOD, and a *joint Heir with* CHRIST! *His Grace be with your Spirit!* In the Bowels of Jeſus Chriſt, I am, my dear Siſter,

Yours moſt tenderly,

LETTER XVIII.

To Mrs. *A*———*n*.

My dear Siſter in the Lord,

THIS is God's Way of Working for his People: *In the Mount it ſhall be ſeen.* Our Extremity, is God's Opportunity, to diſplay his Glory as the God of all Grace, and our very preſent

Help

Help in Trouble; and the more to endear his delivering Kindneſs to our Souls.

And now what ſhall I ſay to *you*, and to the reſt of my dear Lord's weak and tender *Lambs*, which by his own *Arm* have lately been brought into his *Fold?* I *welcome* you into the *Church of God.* My Soul *rejoiceth* over you. Yea, our *Lord*, your kind *Shepherd*, *rejoiceth over you*; and calls his *Friends* and *Neighbours*, the Saints and Angels, to *rejoice with him.* You are *welcome*, my dear Siſters, to the *Privileges* of the *Houſe of God* below. It is your preſent Home, you Children of the King. Our Lord, the King of Glory, dwells in *Sion*; and there he would have *you*, his royal Offſpring dwell. As the Fruit of his Love and Blood, of his Life and Interceſſion for you at God's Right Hand, he gives you a *Name* and a *Place* in his *Houſe*, and *rejoiceth* over *you* in all *your Joy.* O, it is the Joy of Chriſt's Heart, to ſee you all about him in *Sion*, and to ſit with him at his Table. His Blood hath waſhed away all your Sins. His Righteouſneſs adorns your Souls. Chriſt's Acceptableneſs, is yours to God. The Beauties of his ſpotleſs Purity, and glorious Obedience, both active and paſſive, are put upon you: Or, *your Beauty* is made *perfect*, thro' *his Comelineſs*, which he hath put upon you. Thus you are made ſpotleſs, glorious, *accepted* with the *Father*, in the *Beloved.* Thus you are well dreſſed, for the Preſence of the King: And as you ſtand in *Chriſt*, are *the* LORD's *Delight.* And as the Beauties of your altogether lovely Lord, are imputed to, or put upon you, by free, ſovereign, unchangeable *Grace*; ſo likewiſe, do you put on Chriſt by *Faith*, in all your Approaches unto God. Put on your beſt *Robes*, when you enter the Preſence of the *King.* Thoſe

holy

holy Garments, curiouſly wrought for you, by Chriſt's own Hand; which for *Beauty and Glory*, are perfect, excellent, permanent. Which are ſubject to no Decay, which fade not, change not with your Frames. And ſo *worſhip* your *Lord*, the *King*; for greatly will he *deſire*, and *delight* in your *Beauty*.—And lo, my dear little Children, your dear *Lord Jeſus*, hath made you beautiful, amiable Objects in his Eye, not only from his own Beauties *imputed*, but alſo *imparted*. Having given you the *Spirit of Grace*, and by him wrought *every Grace* in your Hearts; he delights in his own *Image* in your Souls. And tho' you are yet but *little Children*; he ſees and declares the *End*, from the *Beginning*. He ſees you in all that *Fulneſs of Stature*, *of Manhood*, that Perfection of Holineſs, of Conformity to himſelf, unto which you ſhall ſhortly grow up; and your future Brightneſs, at preſent takes his Heart. He ſees the open *Flower* of *Glory*, in the *Bud* of every *Grace*. And the very Buddings of your weakeſt Graces, exceedingly delight your moſt gracious Lord. And in no wiſe will he *forſake the Work of his own Hands*; but *perfect that which concerneth you*. Caſt therefore your *Care* upon this Almighty HIM continually; for of his infinite Love and Grace, his Mercy and Faithfulneſs, he doth and will, *care for you* inceſſantly.—And now, that while the Lord is as the *Dew* unto your Souls, you may all *grow as the Lily*, *caſt forth your Roots as Lebanon*, and become *tall Cedars*, and *green Olive-Trees in the Houſe of God:* is the ſincere Deſire of, my dear Siſter,

Yours moſt tenderly in the Bowels of Chriſt,

LET-

LETTER XIX.

To Mr. *W——s.*

My very dear Brother,

IT is an unſpeakable Privilege, to have our Souls held in Life, our Feet kept on the Rock of Ages, and our Goings eſtabliſhed in the Lord's Ways. To be kept in ſome meaſure *waking*, and *waiting* for our *Lord*, at a Time when the *Virgins ſlumber and ſleep*. Moſt ſurely, the *Honour* of God our Father, of Chriſt our Redeemer, and of the Holy Ghoſt our Comforter is concerned in our *holy walking*, in our being in *Behaviour*, as becometh *Holineſs*. As becometh thoſe who are *holy unto God*, in Heart and Life *dedicated to his Glory*. And as by our yielding unto *Sin*, we act *contrary* to the God of all Grace, and to his great Deſign in our Salvation, in *forming us for Himſelf*; that we ſhould *ſhew forth his Praiſe:* So we have reaſon to be deeply humbled for all our Heart, and Life Backſlidings. O my dear Brother, let us confeſs, and bewail our *Sins*, over the Head of *Chriſt*, the great *Sacrifice*; who *bears them all away*; and before *God our Father*, who is *ready to pardon*, to *forgive us our Sins*, and to *cleanſe us from all Unrighteouſneſs*. And let us, overcome and engaged by the *Mercies of God*, *preſent our Bodies a living Sacrifice, holy and acceptable by Jeſus Chriſt*; *which is our reaſonable Service*. And whenever made ſenſible that we fail herein, as the Lord knows we do innumerable Ways and Times; let us waſh in the *Fountain* of *Chriſt's Blood*, which is *opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleanneſs*. And again, in the Lord's Strength,

Strength, let us ſet about our Work; *perfecting Holineſs in the Fear of God.* Who hath *called us unto Holineſs*, to *run the Way of* his *Commandments*; and at the End of our Race, will crown us with *eternal Glory*. — *The Grace of our Lord Jeſus Chriſt be with your Spirit!* With great Affection, I am, my dear Brother,

Yours entirely, and forever,

LETTER XX.

To Mr. *I——m.*

My dear and honour'd Brother in Chriſt,

I Rejoice that my printed Account of the Lord's *gracious Dealings* with *me*, were bleſt for the Enlightning and Refreſhment of *your* dear Soul. *All Glory* to our *good God!*—You tell me, Brother, 'That you 'have had different Experiences of the Workings of 'the *old*, and *new Man*, of the *Fleſh*, and the *Spirit*, 'of *Sin* and *Grace*. That you often cry, *O wretched 'Man that I am!* And yet can ſay, *Thanks be to 'God who giveth me the Victory thro' our Lord Jeſus 'Chriſt!*' — Aye, *there* it is, that we have the *Victory*. Thro' *Chriſt*, the Anointed of the Father to ſave Sinners. Thro' Him as *Jeſus*, the Saviour, who bore our Sins in his own Body on the Tree, who put away our Sin, and forever made an End of it in Himſelf, by the Sacrifice of Himſelf. And thro' Him as *our Lord*, who is and will be our King, to ſave us from Sin influentially, in our own Perſons, as He hath already done it myſtically in Himſelf.

Himſelf. Thro' the Saviour thus, we have and ſhall have the Victory. We are and ſhall be *more than Conquerors*, over Sin and all the woful Effects of it, *thro' Him that loved us*. That loved us freely, that loved us antiently, that loved us infinitely, and that will love us unchangeably and eternally. That *ſo* loved us, even when in his Foreview, we were *dead in Sins*, that He engaged for us to the Father, as the Surety of the everlaſting Covenant, that He would bear our Sins, and pay our Debts in the Fulneſs of Time. And that by Virtue of his Ranſom-Price, he would redeem us by Power, from all Sin and Miſery, unto all Grace and Glory: Or, bring us, ſet free from the Power of Sin and Satan, Death and Grave, unto GOD; into begun Communion with him by Grace on Earth, and into the full and endleſs Viſion of his Glory in Heaven. And this great and glorious Work of Redemption by *Price*, our great Redeemer hath finiſht, by *Love unknown*; hath given us a complete Victory in *Himſelf* over all our Enemies. And in the ſame *Knowledge-paſſing Love*, with his own ſtretched out Arm, He hath begun, and will perfect our Redemption by *Power*. A begun, perſonal Victory He hath already given us over our deadly Foes; and more than Conquerors over them all, in our own *Perſons*, He will ſhortly make us thro' his *Love*; the Love-Power of his ſaving Arm. And for this Victory over all our ſpiritual Enemies, myſtical and influential, initial and total, which we have and ſhall have thro' Jeſus Chriſt our Lord, we may well give *Thanks unto God*. For contrived and provided for us of old it was by his infinite Wiſdom and Grace. The Father, Son and Spirit, *love* this Victory to us. The *Father* loves it to us *thro'* the

Son; the *Son* loves it to us *from* the Father; and the *Holy Ghoſt* loves it to us *from both*. All the Three Perſons in GOD, by infinite *Love*, and Almighty *Power*, give us the Victory. Hark, my Brother, it is a *given Victory!* That from firſt to laſt, is all of one pure Piece, of rich, free *Grace*. It is a Victory given *to us*, by omnipotent Grace; and not with the Strength of our Hand, a Victory gotten *by us*. And hence it ſuits the moſt weak, unworthy, Hell-deſerving Sinners well. And we, under that Grace, which *reigns thro' Righteouſneſs unto eternal Life by Jeſus Chriſt our Lord*, as triumphant Victors, *ſhall reign in Life with Him*.

Come then, my dear Brother, be very joyful that you have the Experience of the Fleſh and Spirit, of Sin and Grace, both dwelling together in your Soul, altho' the former puts you to Grief. For yet a little while, and the Enemies you ſee *to Day*, you ſhall ſee them *no more forever*. *Satan* is already *caſt out*, and *Sin's Reign broken*; and *Chriſt by Grace*, that hath the *Throne* in your Heart, will *keep it*. HE *ſhall rule in the Midſt of his Enemies*. And, HE *muſt reign, until he hath put all his Enemies under his Feet*; and delivered you perfectly and forever out of their Hands. It is for this *End*, that his *Kingdom is ſet up* in your poor Soul; and *deſtroy and break in Pieces*, all contrary Power, it *ſhall:* Until all the Faculties of your Soul, and Members of your Body, are filled brimful of *Life* and *Glory*, by the All-prevailing Power of *reigning Grace*. Let none of your Enemies diſmay you, as if they would be too hard for you. For lo, *The* LORD *your God, by little and little, will drive them out from before* you, until you be *increaſed* in Grace, to *inherit the Land* of Glory. And mean Time, *well remember*, thoſe Wonders

Wonders of ſaving Love, which the LORD hath already wrought for you: That by *Strength of Hand*, He deſtroyed the Reign of Sin and Satan, and brought you out of *Egypt*'s Land, from the Darkneſs and Bondage of a Nature-State. And ſtill He is *with you*, in the Midſt of you, *as a mighty* GOD *and terrible:* Mighty, to *ſave you*; Terrible, to *deſtroy* your *Enemies*. That ſame Almighty *Power*, which gave you the Victory *in Chriſt*, and a begun Victory *thro' Him*, will *complete it:* Which *began* your Salvation, will *perfect it*. Therefore ſit not down in Diſcouragement, as if it was in vain to *ſtrive* againſt Sin, Satan, and an inſnaring World. Make no *League* with your ſpiritual Enemies: But in the *Name of the* LORD, *ſet up your Banners*; *deſtroy them*; *wax valiant in Fight:* And you ſhall *turn to Flight the Armies of the Aliens*.— That *all Grace may abound towards you*, to fit you for all Divine Service; that clad with the *whole Armour of God*, and *ſtrengthened with his Might*, you may behave as a *good Soldier of Jeſus Chriſt*; until as a Labourer in his Work, and an Overcomer of his Enemies, He crowns you with immortal Glory: is the hearty Deſire of, dear Sir,

Your moſt affectionate Friend and Servant

In our moſt precious LORD,

LETTER XXI.

To Mrs. *C——ll.*

My very dear Sister in Christ,

I Compassionate your Soul in your present Distress. Be of good Cheer: *There is a River, the Streams whereof shall make you glad*, as a Citizen of *Sion*, the City where God dwells. God *is in the Midst of* you; you *shall not be moved:* God *shall help* you, *and that right early.* O my dear Sister, han't you in Times past, trusted your *Soul*, for *all Salvation* from Sin and Wrath, unto Holiness and Glory, in the Hands of Jesus? If you *have*; think you not, that He is *able to save* you *to the uttermost?* O my dear Child, you are not yet got beyond the *Reach*, of Christ's *saving Power.* No, nor beyond the *Reach* of his *saving Love.* Christ has you still, exceeding safe in his own All-gracious and Almighty *Hands.* And who, or what shall *pluck* you thence! And still, still, your *Name* stands *engraven* upon his *Heart*, as your great *High Priest* in Heaven. *For a small Moment* hath the Lord *forsaken you: But with everlasting Kindness will He have Mercy on you.* Tho' you have said, *The* Lord *hath forsaken me, and my Lord hath forgotten me:* And have thought, that He hath forsook you *utterly:* Whereas it is but for a *Moment*, that he hides Himself from you, as to his manifestative Favour. And this to commend the unchangeable Love of his Heart towards you, so much the more, in its after, and brighter Shines upon you. For, hear what He says, *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea,*

they

they may forget: (Creature-Compaſſion, the moſt tender, being finite, may change and fail, towards the dearest Objects on which it's fix'd, in their greateſt Need and Diſtreſs) *Yet will not I* (whoſe Compaſſions are infinite, unchangeable and eternal) *forget thee. Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me*, Iſa. 49. 14, *&c.* O my dear Siſter, the *Wounds* made in *Chriſt's Hands*, when *pierc'd* on the *Croſs* for *you*, are indelible Characters of his *Love*. There He hath forever *graven* you: For all Salvation, preſent and eternal. That ſame infinite *Love*, that was ſtrong enough to engage him to *die* for you, is ſtrong enough to *ſave* you *to the uttermoſt*. Your *Name*, your Perſon, is never out of *his Love's Eye*. No, nor your *Caſe* neither; your *Walls* are continually *before Him*. He ſees with infinite Pleaſure, thoſe Salvation-Walls which He hath fix'd around you, for your everlaſting Security; and with boundleſs Compaſſion, the Breaches made upon your preſent Comforts: And, *Again* He *will build* you, *and* you *ſhall be built*. *Salvation* (from the preſent Diſtreſs) *will God appoint for Walls and for Bulwarks*. Your future Joy and Bliſs, your real and apprehended Safety, in God your Saviour, is preſent in his Eye. His Heart is intent upon your Salvation. And *for your Shame*, (for that Reproach which the Enemy hath caſt upon you, as really and totally forſaken of God) *you ſhall have double:* Double *Glory*. You ſhall be called *Hephzi-bah: The* LORD's *Delight*. Such Diſplays of infinite Kindneſs await you, that you have never yet ſeen. And the preſent Darkneſs of your being an apprehended *Outcaſt* from God's Favour, ſhall only ſerve as a *Foil*, to ſet off the Glory of his unchangeable, inſeperable *Love*, which with

with a ſuperior Brightneſs, will ſoon ſhine around you.

Return unto the Lord therefore, my dear Siſter, tho' you have *backſlidden* from him. For, *Yet there is Room.* He will not cauſe his *Anger to fall upon you. For I am merciful, ſaith the* LORD, *and I will not keep Anger forever. Only acknowledge thine Iniquity that thou haſt tranſgreſſed againſt the* LORD *thy God, and haſt ſcattered thy Ways to the Strangers under every green Tree, and ye have not obeyed my Voice, ſaith the* LORD. *Turn, O backſliding Children, ſaith the* LORD, *for I am married unto you,* Jer. 3. 12, *&c.* See, my dear Siſter, *Relation-Love,* cannot *alter!* Tho' you have *done as evil Things as* you *could*; Yet the Lord ſaith, *Return again unto* ME. For, *The* LORD, *the God of* Iſrael, *hateth putting away. If* He *ſhould mark our Iniquities*; O *who* of us *could ſtand! But there is Forgiveneſs with* HIM, *that he may be feared,* (ſerved with a filial, holy Reverence) *Pſa.* 130. 3, 4. — And if you doubt whether there is Forgiveneſs for *you:* Conſider, There is Forgiveneſs with GOD, that *He* may be *feared.* How doth *your Heart* ſtand towards the *Fear of God?* Would you gladly be one of them that fear him? Do you mourn that you have offended him? And is it your Deſire that Grace might be given you to fear him? Do you ever deſire this, when any Beam of Hope darts upon your Mind? If ſo; *there is Forgiveneſs with* GOD, for *you. Forgiveneſs,* that *He* may be *feared* by *you.* As God's Deſign is to win Souls to his *Fear,* by his *forgiving Love:* So the *Souls* that *deſire* to fear him, by that ſame Love, are thus wrought upon: And for every one of *them,* there is *Forgiveneſs* with *Him,* that *He* may be *feared by them.* —— Come then, dear Soul,

There

There is *Forgiveneſs* with GOD, for *Thee*. Come, and receive it freely, fully, and eternally. For lo, a free, a full, an everlaſting *Forgiveneſs*, ſtands ready prepared in the Love of God, in the Blood of Chriſt, and in the Promiſe of Grace, to be received by your *Faith*. It is *free* Forgiveneſs, that waits not for *your Goodneſs*, to be a Motive of its Beſtowment. It is *full* Forgiveneſs, that reſpects *all Sin*, with all its Aggravations. And it is an *everlaſting* Forgiveneſs, that the *God of Love*, the *Father of Mercies*, thro' *Chriſt crucify'd*, will beſtow on *you*. *I*, He ſaith, *even I am* HE *that blotteth out thy Tranſgreſſions for mine own Sake, and will not remember thy Sins*, Iſa. 43. 25. O dear Child, God's forgiving Love to you in Chriſt, is a boundleſs, bottomleſs, endleſs Sea, an inexhauſtible Ocean, that you can never draw dry; no, nor ſink it, one Hair's Breadth! HE forgives as GOD; according to the infinite Goodneſs, and Greatneſs of his BEING: And not according to our narrow Hearts, and Thoughts of Him, and his Dealings. *For as the Heavens are higher than the Earth, ſo are my Ways* (ſaith He) *higher than your Ways, and my Thoughts than your Thoughts*, Iſa. 55. 9. The Lord ſpeaks it of his Ways and Thoughts of ſhewing Mercy to returning Souls, whom He will *abundantly pardon*: Or, unto whom He will *multiply* to pardon, doing for them therein, more *exceeding abundantly than* they *can aſk or think*. O my dear Siſter, the Lord will *turn again, He will have Compaſſion: He will ſubdue your Iniquities, and caſt all your Sins into the Depth of the Sea*. For, *Who is a God like unto* HIM, *who forgiveth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage! He retaineth not his Anger forever; becauſe He delighteth in Mercy*. — Unto the *tender Mercies* of our *God* in *Chriſt*, I commit

commit you. And that the *Day-ſpring from on High*, may ſpeedily *viſit* your benighted Soul; to the Lord's Glory, and our mutual Joy: is the earneſt Deſire and Prayer of, my dear Siſter,

Yours moſt Tenderly in the
Bowels of JESUS CHRIST,

LETTER XXII.

To Mr. *C*——.

Dear Sir,

I Long for your Salvation. And O how great would be my Joy, if inſtead of your dear deceaſed *Father*, *you* might appear on *Chriſt's Side*, among that *Seed* which *ſerve him*, who are accounted to the LORD for a *Generation!* O dear Sir, we live in a Place where *Satan's Seat is*. Many are the Snares which he here lays, to catch Souls, to draw them into endleſs Miſery with himſelf. *Many*, *many* in this poor Town, led by Satan, are poſting on in the *broad Way*, towards *Deſtruction*; and are Inſtruments to entice *others* to walk in *their Paths*. O how *few* hath *Jeſus Chriſt* in *G—n!* Will not you, dear Sir, be one of *His?* — I well know, it is free, ſovereign, omnipotent *Grace*, that muſt make you *willing*, that muſt looſe your *Bonds*, and make you Chriſt's *Free-Man*, and that if *Jeſus draws*, *you* will *run*. But the Goſpel of Grace, invites poor Souls that are *out of the Way*, to turn unto *God*, by *Jeſus Chriſt*. And frequently the Lord is pleas'd, by a ſecret Hand of Almighty Love, to make his Choſen willing to obey the

the Call of the Gospel, while they hear the sweet Sound of it. — Will *you* then, dear Sir, be on *Christ's Side?* Will you not cry unto Him, *Turn thou me*; and I shall be *turned!* If from this Time you *return* unto the LORD, he will have *Mercy* on you, and *abundantly pardon* you. God the Father, and the Lord Jesus Christ, will *forgive all your Iniquities*, and *remember your Sins no more!* With open Arms of infinite Love, the great *Saviour* will receive you to the *Glory of God.* He will put you among the *Children*, and bless you with a Child's *Portion*, with Grace here, and Glory hereafter: With an *Inheritance incorruptible, and undefiled, and that fadeth not away.* Will you be married to the Son of God? He most kindly wooes, and sweetly invites you into the nearest Relation to Himself. And as in Marriage, you know, there is a mutual Giving up of the Persons join'd therein, unto each other: So the *Lord Jesus Christ*, if you are willing to be the *Lord's*, will give his glorious SELF unto *you*, and interest *you* in all his vast *Substance*, his *durable*, and *unsearchable Riches!* And will *you* not then, give up *yourself* to be entirely *His?* O! Slight his Love no more, disobey his Call no longer. But incline your *Ear*, and *come* unto *Him: Hear*, and your *Soul* shall *live.* And He will make an *everlasting Covenant* with you: He will *betroth* you to himself *forever*, in *Faithfulness*, in *Loving-Kindness*, and in tender *Mercies:* And you *shall know the* LORD. O my dear Friend, come, *taste* the *Sweetness* of the *Saviour's Love!* The Pleasures of *Sin*, will then become *bitter*, and *loathsom* to you. Soon you will say, *What have I to do any more with Idols! Lord Jesus*, I come unto *Thee*; for Thou art the *Lord*, *my God.* — Wishing your *eternal Life*,

thro' the *Knowledge* of *Chriſt*, and of *God* in Him: I am, dear Sir,

Your Affectionate and obliged Friend,

LETTER XXIII.

To Mr. *T—y.*

Dear and honour'd Brother,

AS I was thinking, my Affliction, and Hindrance thereby from my Lord's Work, might be long: He ſaid unto me, *My Thoughts are not your Thoughts, neither are your Ways my Ways, ſaith the* LORD: *For as the Heavens are higher than the Earth, ſo are my Ways higher than your Ways, and my Thoughts than your Thoughts.* Which ſweetly encouraged my Faith and Hope in God, that I ſhould yet ſerve him. And ſoon my kind Lord, in the Infinity of his Grace, rebuk'd for me, the devouring Fever, and let a Worm the moſt unworthy, a Sinner the very Chief, go forth again into his dear Service. He moſt kindly ſaid unto me, *O my Dove that art in the Clefts of the Rock, in the ſecret Place of the Stairs, let me hear thy Voice, let me ſee thy Countenance: for ſweet is thy Voice, and thy Countenance is comely.* And, *Again, He meaſured a Thouſand, and brought me thro' the Waters.* And, *By Myſelf have I ſworn, that in Bleſſing I will bleſs thee, and in multiplying I will multiply thee.* By which ſweet and wonderful Words of Grace, He melted my Heart, rejoic'd my Spirit, and gave me to believe, that I ſhould yet *ſee* more of his great

Goodneſs

Goodneſs in the *Land of the Living*.—You well know, my dear Brother, how ſweet it is, when Chriſt and we *meet:* And what a Soul-ſatisfying Fulneſs, and Heart-raviſhing Sweetneſs there is in our *Beloved's Voice*. Oh what *ſweet-ſmelling Myrrh*, drops from *his Mouth*, into whoſe *Lips Grace is pour'd*; when He ſpeaks to the Souls He loves, in the Compaſſions, in the Kindneſs of a GOD! Of JEHOVAH, JEHOVAH, ELL, *Gracious and Merciful*, *pardoning Iniquity, Tranſgreſſion and Sin!* —'Tis enough, my Brother, that GOD the SAVIOUR, is *our God forever and ever!* That the LORD our *Maker* is our *Huſband:* In whom there is an Immenſity and Eternity of all Perfections and Delights, to make us truly happy in this World, in the Moments of Enjoyment; and to fill us with ineffable Glory, *World without End!*

I bleſs my Lord for the Trial I have met with: I bleſs him for the Grace of it: I wou'd not have been without it. He leads me by the *right Way*, thro' all my appointed Trials, that I may go to a *City of Habitation*, to the Glory prepar'd for me. And may the LORD in *Himſelf*, and in all his *Works*, be by *me*, forever lov'd, ador'd and bleſt! He doth *all Things well*. The *Wheels* of his Providence are full of *Eyes* within and without. Adoring, let us bow down before the LORD our *King:* And kiſs and embrace his dear Feet, in every Step of his wonderful Ways, which exactly correſpond with his deep and glorious Counſels!—*Great Grace* be with *you*, your dear Wife, and the dear Saints with you! I leave you in the Arms of our own moſt ſweet and precious LORD JESUS; and in Him am affectionately,

Yours forever,

LETTER XXIV.

To —— ——.

Dear Madam,

I Thank you for your Reproof; it appears to be given in *Faithfulneſs*, as you tho't I err'd, in writing ſo poſitively of the Love of Chriſt to *you*, of whom you ſuppoſe I had no Knowledge, but only by *Report*. — Permit me to aſſure you, Madam, that I would not for a World deceive any Soul, or make any think, that their Caſe is good, when it is bad. Nor on the other Hand, would I make the Heart of the Righteous ſad, whom God would not have made ſad. But oh! my Soul longs, like my Lord, to ſpeak in my little Meaſure, under the Influence of his Spirit, as He did; to drop his gracious Words, like healing Balm, and cordial Wine, into wounded, pained, fearful Hearts. To ſay to his fearful-hearted Ones, *Fear not, be ſtrong: Your God will come and ſave you.* O how I *love* my Lord's *Weaklings!* His dear, his tender *Lambs!* I love 'em as *His*, I love *Himſelf* in them. In *his Bowels*, I *long after them*; and gladly would I *ſpend and be ſpent*, in *the Service of their Faith.* And when the Prince of Grace is pleas'd by me to *bind up* and *ſtrengthen* any of his *bruiſed Reeds*; O how *full* is my *Joy!* How *great* is my *Reward!* — And tho', dear Madam, I ſpake ſo poorly of my Lord's Love to *you*; yet in what I ſaid, I ſincerely aim'd at his Glory, and your Soul's Comfort. I confeſs, my Knowledge of *you* was but ſmall. But what I writ, was not founded upon the Knowledge I had of you by *Report*; but upon what you ſaid in your *Letter*; which you cloſ'd thus: 'I 'ſhall prize an Intereſt in your Requeſts at the 'Throne

'Throne of Grace; and pray for me, as one that 'needs great Grace.' Hence, Madam, you may pleaſe to obſerve, that I began upon this Sentence, and advanc'd what I ſaid, from the Knowledge I had of you thereby. And however ſmall this Sentence might be, yet I humbly tho't, even the latter Part of it, was a ſufficient Ground, for me to ſay what I did. It ſeem'd to me, to be as it were the *Shibboleth*, the Stream of living Water, or the Flow (in Deſire) of the *new Life*, by which a *regenerate Soul*, may be known from one that is *unregenerate*.

For, pleaſe to conſider, Madam, There are but two *Heads* of all Mankind, the *firſt Adam*, and the *Second*, the *Lord from Heaven*. There are but two *Covenants*, the Covenant of *Works*, and that of *Grace*; the former is the *firſt*, the latter is the *ſecond Adam's* Covenant. Unto one or other of theſe Heads, and to their reſpective Covenants, the whole *human Race*, either as the *Seed* of the *firſt*, or of the *ſecond Adam* belong. All Men by Nature, in an unregenerate, unchanged State, are Children of the *firſt Adam*, and belong to *his Covenant*, the Covenant of *Works*, are under it, and obey it for Life. And the grand *Indication* thereof, I take to be, their *chooſing* to be under the Law, their *cleaving* to the Covenant of Works; it being the predominant Deſire of their Hearts, to be ſav'd in Whole or in Part by their *own Obedience*, by ſomewhat in them, or done by them, either paſt, preſent, or to come. Theſe are the Children of the *firſt Adam*, of the *firſt Covenant*: Theſe are they that are *of the Law*, that are *under the Law*, as a *Covenant of Works*; and conſequently, under the *Curſe*. But thoſe among Men that are regenerate by the Grace of God, are the Children of the *ſecond Adam*, and belong to *his Covenant*, the Covenant of *Grace*, are under it, and hope for Life by it.

it. And the grand *Indication* thereof, I likewiſe take to be, their *chooſing* to be under the new Covenant, their *cleaving* to the Covenant of Grace; it being the predominant Deſire of their Hearts, to be ſav'd wholly by the *Free Grace* of *God*, thro' the compleat *Obedience* of *Jeſus Chriſt*. Theſe are the Children of the *ſecond Adam*, of the *new Covenant:* Theſe are they that are *of Faith*, that are *under Grace*; and conſequently, under the *Bleſſing* of *Abraham*, under Goſpel-Bleſſedneſs.

Hence, Madam, your ſaying, 'Pray for me, as 'one that *needs great Grace:*' was to me an *Indication*, that *you* are one of the regenerate Children of God, of the Seed, the Offspring of Chriſt, the heavenly Man, and one of them that belong to the new Covenant, that are under all the Grace of it. Methinks the Voice is *Jacob*'s. It is the very Breathing of *Jacob's Seed*, after *Jacob's* God: Who hath not ſaid to the *Seed of* Jacob, *Seek ye* Me *in vain*. If any Perſon ſpeaking his *Heart*, the inward *Senſe* he hath of his *own* Caſe, ſaith, 'I need great Grace:' This neceſſarily implies, 1. That that Perſon hath had a ſaving *Conviction* of Sin, and of the Miſery bro't on the Soul thereby; that ſuch a one ſees, He has deſtroy'd himſelf, and can in no wiſe help himſelf: Inaſmuch as *Grace*, reſpects *Unworthineſs* and *Helpleſneſs*. 2. A *deep* Conviction of Sin and Miſery: in that *great* Grace, reſpects *great* Unworthineſs and Miſery. And 3. That ſuch a Perſon hath true *Poverty of Spirit*; that he ſees, he hath nothing, to deſerve Salvation, nor can do any thing, to ſave himſelf: In that his felt *Need* of great Grace, caſts him among the *Poor and Needy*, and beſpeaks him *ſuch*. — To this, Madam, perhaps you'll ſay,

It is an eaſy Thing for an unregenerate Perſon, in a Land of Goſpel-Light, to ſay, 'I need great Grace.' I reply,

I

I think it *poſſible* for ſuch a Saying to proceed out of ſuch a Perſon's Mouth. But ſuch Sayings are not *uſually* (if ever) heard from *Sinners dead in Sins*. I grant, ſuch Perſons do frequently ſay, 'they hope by the Grace of God they ſhall be ſav'd! But what they ſay with the *Mouth*, they have no true Senſe of in their *Heart*. For tho' (like Parrots, that ſpeak of Things they know not) they talk of the Grace of God, they have at the ſame Time a Dependance upon their own good Hearts, good Lives, or good Intentions to recommend 'em to Divine Favour. And ſo they exclude Grace, while they talk of it; and that free, that great *Grace*, which *reigns thro' Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord*, they neither know its Nature, nor ſee their own Neceſſity of it. — No, there is no one ſays, 'I need great Grace:' That *feels* what he ſays, that *ſees* he is utterly undone, and muſt periſh forever, if free Grace, if great Grace alone, doth not ſave him wholly, and that deſires to be thus ſav'd by Grace, to the eternal Glory of its own infinite Riches; but is a *regenerate* Perſon; and hath had a ſaving *Conviction* of his Sin and Miſery, a *deep* Conviction thereof, and true *Poverty* of *Spirit* given him.

And now, Madam, as I am perſuaded that you ſpake your *Heart*, the deep, inward *Senſe* which you have of your *Need of great Grace*, when you deſir'd me to pray for you as *ſuch*, I muſt again be bold to ſay, That all the Grace of the Goſpel belongs to *you*. — But leſt you ſhou'd think this a preſumptuous Saying of mine, and not regard it: Let me aſk you, Do *you ſee*, that you need great Grace, that you are *undone*, if great Grace don't *ſave you?* Do you *want* a Salvation that is *all of Grace? Abundance of Grace?* Do you *ſee*, you are ſunk too low, for any

finite

finite Arm to raiſe you? And doth the infinite Grace of God, which reigns thro' Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord, appear *ſuitable* to your Caſe, and is it *deſirable* to your Soul: So that above all Things, you deſire to be ſav'd wholly and alone by this *free, rich, great Grace?* If *ſo*; you are moſt ſurely the LORD's. You are intereſted in the infinite Love of God, of Father, Son and Spirit. You was of old ordain'd by Grace, unto eternal Glory; and are initially, and ſhall be perfectly prepar'd by Grace, for that vaſt Inheritance. Is your *Mouth ſtopped before God?* Have you nothing to plead, why you mayn't be ſent down to *Hell*, but his free, ſovereign, ſuperabounding *Grace*, thro' a crucify'd *Jeſus?* If *ſo*, Madam, you *appeal to Grace*; and unto *Grace you ſhall go.* And if all the Grace in God's *Heart*, if all the Grace treaſur'd up in *Chriſt*, if all the Grace of his *new Covenant*, and his free abſolute *Promiſes*, is *ſufficient* to ſave you; you ſhall be *ſaved unto the uttermoſt!* Oh, caſt yourſelf upon *Grace*, free, rich, reigning *Grace*; thro' the once-bleeding, now interceding *Jeſus:* It is able to bear your *Weight.* You ſhall never ſink into Perdition, that reſt upon Grace for Salvation. Great Grace, will forgive all your great Sins, heal all your great Diſeaſes, ſupply all your great Wants, ſatisfy all your largeſt Deſires, and do for you *more exceeding abundantly than you can aſk or think.* Come, dear Soul, *come boldly to the Throne of Grace, to obtain Mercy, and find Grace to help in* all your *Times*, and Degrees of *Need.* You may well come boldly, to receive Grace, ſince the Blood of Chriſt makes Room for you, ſince the Heart of Chriſt is open to you, ſince the Son of God intercedes for you, and ſince the Father himſelf loveth you; and hath prepar'd his Grace on Purpoſe for *you.*

If

If you doubt what *I* ſay; ſee what the *Spirit of the Lord* ſaith, by his Servant *David*, Pſ. 68. 10. *Thou, O God, haſt* prepared *of thy* Goodneſs *for the* Poor. For thoſe poor Souls that ſee they *need* great Grace, great Grace is *prepared.* And the God of all Grace, hath given them to ſee their Need of great Grace, that ſo the Reception of his prepared Grace, may be *welcome* to them. See again what the Lord ſaith, *Iſa.* 41. 17, 18. *When the* Poor *and* Needy *ſeek* Water, (the Water of Life, the Grace of God in Chriſt) *and there is* none, (no refreſhing Flows of Grace into their Souls, to perſuade 'em of their Right to the Water of Life) *and their* Tongue (they being ready to faint) faileth for Thirſt; *I the* LORD *will hear them, I the God of* Iſrael *will not forſake them. I will open* Rivers *in* high Places, *and* Fountains *in the Midſt of the* Vallies: (Supplies of Grace beyond Expectation, and in deep Dejection) *I will make the* Wilderneſs (their deſart Souls) *a* Pool of Water, *and the* dry Land (their parched Hearts) Springs of Water. By the rich Supplies of the Spirit of Grace.——Come into the *New Teſtament*, ſee, Madam, what your *Jeſus* ſaith unto *you* there, *Mat.* 5. 3. *Bleſſed are the* poor in Spirit: (that ſee they have nothing to recommend them to God, nor can do any Thing to deſerve his Favour, but want the Whole of Salvation to be wrought for them, of free, great Grace) *for theirs is the* Kingdom of Heaven. For them the Kingdom of Grace, and the Kingdom of Glory are *prepared.* See further what the Lord ſaith, Ver. 6. *Bleſſed are they which do* Hunger and Thirſt after Righteouſneſs: *for they ſhall be* filled. Their *Deſires* after great Grace, to ſave them thro' the Redeemer's *Righteouſneſs*, unto a full Conformity to his holy *Image*, and the beatifick Viſion of his *Glory*, ſhall be *ſatisfied.*

But, Madam, what need I add more? The whole *Goſpel*, from End to End, in all the *Promiſes* thereof, which are *yea*, and *Amen in Chriſt*; are the *Deed of Gift*, whereby the *God of all Grace*, and all the *Grace* that is in *Him*, as your vaſt *Inheritance*, is convey'd and evidenc'd unto *you*, who *need great Grace*. And *confirm'd forever* the *New Teſtament* is, in all its Gifts and Bequeathments, unto all the Legatees, the *Heirs of Promiſe*, by the *Death of the Teſtator*. And confirm'd unto *you*, Madam, that *need great Grace*, and *flee to Chriſt for it*, all the Promiſes of Grace *ſtand*, in the *Saviour's Blood*, and by the *Word* and *Oath* of a *God that cannot lie*. Aye, confirm'd unto *you*, tho' like the *Publican*, you ſmite upon your Breaſt, and ſay, *God be merciful unto me a Sinner!* For this, methinks, ſeems to be your Language, in what you hinted in your laſt: 'That if 'thoſe who know the Lord, knew *you*; you are ſure 'they would repreſent your Caſe at the Throne of 'Grace, otherwiſe than you ſuppoſe they do.' It's true, Madam, I know but little in particular of your Caſe; but I know, that all the *Grace* of the *Goſpel*, is prepared for *thoſe* that ſee they *need it*, and for *you*, as having that *Sight*. And will you not be perſuaded of this, when the Lord Himſelf in his Word aſſures you of it? Oh, *ſet to* your *Seal*, that *God is true*. Refuſe to be comforted no longer. Come, and welcome to *Jeſus Chriſt*, for all the Grace that is in *Him*. And tho' you was the moſt *needy* Soul that ever came to him, and the moſt *unworthy* that ever approach'd his Preſence, the *Prince of Grace*, will not ſend you *empty away*, but let you into *Himſelf*, and all his *Fulneſs*, to take your *Fill freely*, thro' *Time* and to *Eternity*. Hark what he ſays to you, *If any Man thirſt*, (let him be who or what he will,

will, as needy, as unworthy, as vile as may be) *let him come unto* ME, *and drink*, John 7. 37. The Saviour's *Grace*, Madam, is a *Fountain ſet open* to every thirſty Soul, and the moſt *poor* and *needy* are invited to *come*. They can't want more Grace, than is prepar'd for them. And welcom'd they are and ſhall be to *drink*, and drink *forever* of this Well of Life, which can never be drawn *dry*, nor in the leaſt *waſted*. And the more Grace we *need*, Madam, if we come to *Chriſt* for it, the more we ſhall honour him in his infinite *Fulneſs*. And as we ſhall receive *Abundance of Grace*; ſo the *Glory of God* will be *abundant* in our Salvation. — The Lord helps me to pray for you, Madam; and I beg a Share in your Requeſts at the Throne. *I* alſo am one that *needs great Grace*.—As you hope for the Continuance of my Correſpondence, if the Lord pleaſe to give me any Thing to write, that may be uſeful to your dear Soul; mine will be Joy, and his the Glory. I am moſt unworthy of any kind Regard, from the Lord or his People. And the Whole of both which he caſts upon me, is all of *free, great Grace:* Unto *Him* therefore be *all the Praiſe!* — *Great Grace be with you!*——Pleaſe to excuſe this long Epiſtle, from,

Madam,

Your moſt willing, and obliged

Humble Servant in the Lord,

LETTER XXV.

To Mr. *A——n.*

My very dear Brother in our precious Lord,

GREAT are the Things which the Lord hath done for your Soul; Great are the Diſplays of his infinite Love, with which you are favour'd. But ſtill, my Brother, Love's Glory is a Brightneſs, that hath but glanced upon you. You are to ſee *greater Things than theſe.* To live for ever under the direct Line, the conſtant Shine, the refulgent and penetrating Rays of *Jehovah's Love*, in its infinite, flaming, unchangeable and eternal *Glory.* To *ſee* with the Vail caſt *off.* To *ſee* as you are *ſeen.* To *dwell in Sun.* And if a Glimpſe of this Love for a Moment by Faith, in this Land of Diſtance, be ſo ſweet and efficacious: O what will full, immediate, and endleſs Viſion be! As ſaith *Herbert*,

If thy firſt Glance ſo powerful be,
A Mirth but opened, and ſeal'd up again:
What Wonders ſhall we feel, when we ſhall ſee
Thy full-ey'd Love, in Heaven above,
And ever with Thee there remain!

Come then, thou *beloved Soul*, come, *love the Lord*, that lov'd and bought thee with his *Blood.* That thereby hath waſhed thee from thy *Sins*, and made thee a *King* and a *Prieſt* unto *God* and *his Father.* O my Brother, let your whole *Life*, be a Life of *Love.* The *Lamb* is worthy. Give Chriſt your Heart. He calls for it. Deny him not his Heart's Deſire. O watch your Thoughts, your Aims

Aims and End, your Words and Actions; and count all Nothing, and worse than Nothing, Vanity and Sin, that are not in Love to Christ, directly pointed at his Glory. It was the End of the Redeemer's Love and Blood, to *purify to Himself a peculiar People, zealous of good Works.* What a Shame is it, that we love Christ no more! That we can bear to think, speak or act, for any other End than his Honour! O what *black* Creatures are we! And yet our Lord calls us *fair*, and *All-fair*, 'His *fair One.* O stupendous *Grace!* Wonder at it ye blessed *Angels!* Praise *Emanuel*'s Love, ye winged *Flames* for his Glory. And let *us* the Objects of his Heart's Delight, that wound and pierce him daily by our Sins, blush and be ashamed! Let us *loath ourselves in our own Sight*, for all our *Abominations.* For lo, the Lord is *pacified towards* us, *for all that* we *have done!* O let us *mourn* like Doves in the Vallies, every one for his own Iniquities. While pardoning Love, thro' the Lamb's Blood, *cleanseth us from all Sin*; and *Grace reigns thro' Righteousness, unto eternal Life, by Jesus Christ our Lord.* — What shall be *done* to such Backsliders in Heart and Ways? To such that have *dealt very treacherously*, aye, and do still, with our *Maker*, our *Husband?* That slight his manifested Love, and practically count HIM not worthy of our poor, base, little *selves*; who gave, who gives his great, his glorious, Matchless SELF, *for us*, and *to us?* And that deal thus wickedly, after we have said, when overcome with his infinite Kindness, *I will not transgress?*—If our Lord was to smite us *dead*, yea, to the lowest Hell, we have *deserved it.* But O! nothing but his *own Love*, can *cure us.* And this we do not, shall not *want*, tho' in ourselves *unlovely*, *loathsom* Creatures. Of *Sinners* the very *chief.*

chief. O the infinite *Grace* of our *Lord's Heart!* Rather than loſe us in the *Fall*, Himſelf would take our *Room!* Our *Nature*, our *Law-place*, yea, and our *Sins* too, upon his *holy*, *harmleſs*, *ſpotleſs*, *glorious* SELF! That by his great, and righteous SELF, *ſacrificed for us*, he might purge us from all *Iniquity*, make us perfect in *Beauty*, and exalt us in and with *Him*, to inherit the *Throne of Glory!* And having finiſht this glorious Work of unparallell'd Love, in Himſelf *for us*; He will finiſh it by Himſelf *upon* us. — Mean while our Lord is *ſilent* becauſe of his *Love.* 'He don't come with Chiding to the Streets, 'as Mr. *Rutherford*'s Phraſe is, but keeps his ſweet 'Glooms under Roof: And many a black Count is 'rounded over between Him and us in ſecret.' O the infinite *Patience* of our loving Lord! A Patience worthy of God! A Patience that flows from, is maintained by, and reſolved into an Infinity of *Love!* — But O, if our Lord *bears* with us, and don't caſt us *off* for our great Provocations, if he *pities* and *pardons* us; is not *that* enough till we are *better?* O, this is Ten Thouſand Times more than *we deſerve!* It is Grace worthy of HIMSELF! That none could *ſhew*, but the GOD *of all Grace!* That is higher than *Heaven*, deeper than the *Sea*, broader than the *Earth*, longer than *Time*, long and boundleſs as *Eternity!* But O, it is *not* enough to anſwer the Ends of our Lord's *Love*, for him only to bear with, to pity and pardon us: For to ſhew his Glory, and vent his Heart, he will *kiſs* and *embrace us!* He will *reſt in his Love*, with infinite Complacence, and *rejoice over us with Joy and Singing:* As if we were altogether *lovely*, and raviſhing *fair! How fair, and how pleaſant art thou*, ſays the *Prince of Grace*, the *Lord of Glory*, to an *Ethiopian*, a black *Sinner*. O *Love*,

Love, for Delights! Thou haſt raviſh'd my Heart, my Siſter, my Spouſe, with one of thine Eyes, with one Chain of thy Neck. This is our GOD! Our *Maker*, our *Huſband!* This is *his Voice*, to the moſt vile, ungrateful Worms, whom he loves, and calls his *Bride!*——In *Emanuel*'s Land, his happy Subjects, the Daughters of the King, the Queen at his Right Hand, in all the Flows of his infinite Grace, do thus poſſeſs the *Double!*——O my Brother, for melting, broken, loving *Hearts*, under this All-penetrating, All-ſubduing, and All-ſurpaſſing *Love!* Glory to the Lord our Lover! Theſe he can, doth and will *give*.—And when we are made *perfect in Love*; then we will *love him* with our *whole Heart, Soul and Strength.* Without Weakneſs, without Wearineſs, all Love, all Duty, all Obedience, we will caſt down our *Crowns* at his *Royal Feet*, at his Feet once *pierced for us*, adoring the *Prince of Life*, and ſhouting the Praiſes of his *Knowledge-paſſing Love*, unto *Ages without End!* And till then, let us *follow after*, if that we may apprehend *that*, for which alſo we are apprehended of *Chriſt Jeſus!*——*Grace be with you!* Pray for me. I remember you. With great Affection, I am, dear Sir,

Yours forever in our ſweet Lord Jeſus,

LET-

LETTER XXVI.

To Mrs. *H*——.

Dear Madam,

I Truſt you feel the ſweet Supports of the *everlaſting Arms which are underneath you*, tho' preſſing Weights are upon you. This is your unſpeakable Privilege, That whoever *forgets* you, your dear *Lord Jeſus*, *remembers*, yea, *earneſtly remembers* you *ſtill*. *In all* your *Afflictions*, HE is *afflicted*. His *Bowels are troubled for* you; and thence, He *will ſurely have Mercy upon* you. CHRIST is a *Friend, that ſticketh cloſer than a Brother*; than the neareſt Relation, either in Nature or Grace. *They may forget*; but HE *will not*, cannot *forget* you. He hath *graven* you *upon the Palms of* his *Hands*, and bears your *Name*, your Perſon and Caſe upon his *Heart*, before his and your Father continually. And fear not *Grace to help* you *in* every *Time of Need*; ſince JESUS that once *dy'd*, ever *lives* to *intercede* for you. *Jeſus Chriſt the Righteous*, your *Advocate* and *Interceſſor* with the *Father*, will order all Things well for you in *Heaven*, while you are compaſſed about with Sins and Sorrows on the Earth. And that you might be had in *everlaſting Remembrance* with the *God of all Grace*, according to that infinite *Favour* which He bears towards his *own People*, it pleaſed the *Father* to call his *Son*, the *Beloved* of his *Soul*, to be thus an *High Prieſt* for *you*. He gave Him Commandment to die and riſe, to live and plead for *you*. That *you* ſupplied with all Grace, might be brought unto all Glory. And well the *Pleaſure* of the LORD ſhall *proſper in his Hand*.

And

And lo, the *Holy Ghoſt* the *Comforter*, ſent from the Father and the Son, as a Fruit of the Father's Love, and of the Son's Grace, in his own everlaſting Kindneſs, will *take of the Things of Chriſt*, and of the *Father*, and *ſhew them unto you*. To comfort you in all your Diſconſolations, to ſanctify you by all your Afflictions, and to prepare you for Glory by all your Tribulations. And ſafely and ſhortly will He bring you thro' a *weary Wilderneſs*, to the *Land of Reſt*: To thoſe pure and full *Joys*, and endleſs *Glories* reſerved for you in *Heaven*.——Then, Madam, *happy* are you, under all the *Trials* that attend you, who are and ſhall be *ſaved of the* LORD! Rejoice in your Portion: Live cheerfully and thankfully as an *Heir of* GOD, and a *joint Heir with* CHRIST, *upon* the LORD, and *to Him*, until you are *glorified with Him*. —Unto the tender Mercies of our own *God* in *Chriſt*, I commit you: and ſubſcribe,

Dear Madam,

Your ſympathizing Friend and
Humble Servant in the LORD,

LETTER XXVII.

To ——— ———.

Dear Madam,

YOUR moſt kind, obliging, and acceptable Letter, I receiv'd, and return moſt humble Thanks.—It was ſavoury to my Taſte, in what you writ as to the Lady your Friend, 'If the Soul pro-

'ſpers, and all is well in that reſpect, if ſhe has 'Chriſt to be her Friend, it little avails compara-'tively ſpeaking, who are unkind, or how the Body 'fares. Tho' the Kindneſs of Friends, Health and 'Proſperity, are choice Mercies to the Children of 'God; becauſe they have them without the Curſe.' By the latter Sentence, Madam, my Heart was rais'd to *bleſs the Lord*, for his great and wondrous Favours, caſt in infinite Kindneſs, on vile, unworthy *me*; and my Soul was *humbled* for my great *Unthankfulneſs*, for all his great and abundant *Goodneſs*. And from the former, methinks, you could not ſpeak ſo *ſenſibly*, and (to me) *feelingly*, of the ſuperlative Worth of *Soul-Proſperity*, if you had not had a true *Senſe* of the Worth of your *own Soul*; of your inexpreſſible Miſery, if it was loſt, and of your own ineffable Bliſs, if your Soul was ſaved, and preparing by Grace for eternal Glory. Nor could you ſpeak thus *highly* of having Chriſt for our Friend, that if He is *kind*, it matters not much, who are *unkind*, if you had not had a deep *Senſe* of that *ineſtimable Privilege*.

And is it ſo, dear Madam, permit me to ſay, my dear Siſter, who *told you* that you was *miſerable*, *wretched*, *blind and naked:* Sin ruin'd, and Law condemn'd, and muſt periſh forever without an Intereſt in precious Jesus? Who *ſhew'd you* the Worth of your immortal Soul, that if your Soul was ſafe for Eternity, it matter'd not much how Things were as to your Body, during the Momentary State of your little Inch of *Time?* Who *gave you* ſuch an high Eſteem of *Chriſt*, the *Friend of Sinners?* Had you *always* ſuch a quick *Senſation* of theſe Things? If you had *not*, how *came you* by this? *Who* gave it you? *Who* makes *you* to differ from *Thouſands*, on your Right Hand and on your

your Left, who *inſenſible* of their *own* Miſery as *Sinners*, and of the Excellency of Chriſt as the Saviour, ſeek in earneſt, no higher Happineſs, than the empty Enjoyments of this periſhing Life? O dear Madam, han't you Cauſe to adore the rich, free, diſtinguiſhing *Grace of God* to *you*, that open'd *your Eyes*, while Numbers round about you are by Sin and Satan *blinded!* And from theſe your *Diſcernings*, which proceed from Faith of the Operation of God in the *Underſtanding*, han't you felt an anſwerable *Attraction* on your *Will* and *Affections?* Han't you experienced the Fruit of precious *Faith*, which works by *Love*, on your Will and Affections; in that, while you have ſeen your unſpeakable Miſery without Chriſt, and his immenſe and eternal Excellency, to make all thoſe intereſted in him incomparably happy, unto endleſs Glory; you have felt your Heart cloſe in with him, *chuſing* the altogether lovely JESUS above all Things, for your full and Soul ſatisfying *Portion*, cleaving to him and following hard after him, as your preſent and eternal ALL? Yea, han't there been Times wherein Chriſt and you have converſed with each other? Wherein he hath opened his Heart, and given Himſelf to *you* in a Promiſe, and you drawn by his All-conquering Love, and changed in ſome Meaſure into its Image, have given up yourſelf to *Him*, to be by his Grace aſſiſting, entirely and forever the *Lord's?* And han't ſuch Times been the Seaſons of your Heart's Delight, of your Soul's Reſt, and ſurpaſſingly ſweet, ſweet above all Things you ever enjoy'd? — If ſo, Madam, the Chriſt of God, the Saviour of Sinners, the altogether lovely JESUS, is *your Beloved!* and HE is *your Friend!* And in Him you have and ſhall have, a Well of Life, an Ocean of Bliſs, inexhauſti-

ble and eternal. —— Wiſhing Boſom Communion with God in Chriſt, by the Holy Ghoſt; unto a rich Increaſe of Grace, and Preparation for Glory: Permit me to ſubſcribe,

Dear Madam,

Your moſt obliged humble Servant,

LETTER XXVIII.

To Mr. *E*——*y.*

My dear Brother in the Lord,

IN Love to you and your dear Wife, I have again tranſcrib'd the Letter I long ſince ſent you. I doubt not the Lord had wiſe and gracious Ends, in ſuffering that to miſcarry, and keeping it from you ſo long. Your Faith and Love, your Humility and Patience were to be tried, and your Will reſign'd into God's Will; and then you was to have the deſired Anſwer to your Letter. And if the Lord pleaſe thereby to give *you* and your dear *Wife*, any further *Satisfaction* as to the *State* of your *Souls*, it will be my *Joy*, and you may be well aſſur'd, that this was the *Time*, in which *that Mercy* was to be loved unto *you*. Ah fooliſh *we!* when the Lord tarries, how apt are we to ſay with *Sion*, *The* LORD *hath forſaken me, and my Lord hath forgotten me.* But our God is a *God of Judgment*. He knows, and takes the fitteſt *Time to favour* us. And when the appointed Moment is come, our God makes *Haſte*, He *flies* for our Relief. Our *Beloved*, like a *Roe*, or a *young Hart*, comes *leaping on the Mountains*, and

and *skipping* over the Hills of Division, to bless us with a Sight of his glorious Face. O who would not *wait for* GOD, who *waiteth that He may be gracious!* And hath said, *They shall not be ashamed, that wait for* ME! And what we *know not now*, we *shall know hereafter.* I doubt not, both you and I, shall one Day see, how good it was for us, that that poor Letter has lain buried so long. Perhaps the Lord designs us a double Crop of Joy and Glory thereby: To the greater Commendation of his Love to us, and to the more abundant Praise of his Grace by us, both here and hereafter. O let us learn to *trust a hiding, chiding* GOD! For, *He will not contend forever, nor will He be always wroth; for the Spirit should fail before Him, and the Souls which He hath made.* Our GOD will *help us*, and that *right early.* — And that He may help your Faith and Joy by *that* poor Letter, and increase *mine* by the Increase of yours, to the eternal Glory of his great Name: is the hearty Desire of, my dear Brother,

Yours most tenderly in the
LAMB'S *Bowels*,

LETTER XXIX.

To ——— ———.

Dear Madam,

IT glads my Heart, and I bless the Lord, that my last but one was agreeable to you, that I was not mistaken in what I writ in my first, from the Hint you gave me in yours. *Sweet Soul!* The Lord

Lord hath found you *out*, when *hiding* yourſelf from *Him*, diſmay'd at your own Unworthineſs and Vileneſs, and ſent to tell you, that *you* are one of *His*, for whom all Grace and Glory are prepared. O *receive* the glad Tidings! 'Twas the *Lord*, Madam, ſent you *that Letter*, or you had not had a *Line* of it. Theſe Words, with Heart-melting Energy, were brought to Mind, to encourage me to write, *Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will help thee, yea, I will ſtrengthen thee, yea, I will uphold thee with the Right Hand of my Righteouſneſs*, Iſa. 41. 10. *And thou ſhalt be for* ME, *Hoſ.* 3. 3. *Behold, I have made thee a new ſharp threſhing Inſtrument having Teeth, and thou ſhalt threſh the Mountains*, (of Unbelief, as I took it, in your Soul) *and make them as Chaff, and the Wind ſhall carry them away. And thou ſhalt rejoice in the* LORD, *and ſhalt glory in the Holy One of* Iſrael, *Iſa.* 41. 15, 16. And that the Lord would do this, and cauſe us both to rejoice and glory in Him, has been my Prayer ever ſince. Again, the Lord ſaid, *Thou art* Gilead *unto* ME, *Jer.* 22. 6. My Lord told me, that in what I had done, or might do, in aiming at your Comfort from his Truth, I was *Gilead* (an Heap of *Witneſs*, and an *Healer)* unto *Him*: that He did and would account it, and take Pleaſure in it, as done to *Himſelf*. And this Comfort extended likewiſe unto all the Work, which of his infinite Grace he hath call'd me to do, and doth employ me in, as to writing unto many, many of his tender Lambs. For Diſcouragement from within, and Temptation from Satan, at that Time beſet me, and I was as if I could write no more. But the Lord that comforteth them that are caſt down, by the Words recited, raiſed me up. And that Word

alſo He gave me to the Joy of my Heart, to engage me to write my ſecond Letter unto you; *I have choſen thee, and not caſt thee away*, Iſa. 41. 9. The Lord aſſur'd me thereby, that He had *choſen me*, even poor unworthy *me*, for *that Service*. I mention theſe Scriptures, Madam, (which when I began I thought not of doing) to engage your Attention the more, unto what the Lord ſent you in that Letter.

And in your laſt, Madam, you ſay, 'I look 'upon myſelf as a ſmall Shrub, if that, and you as 'a tall Cedar.' —I am glad the Lord gives you Humility: *The humble He will exalt*. And if you think yourſelf to be one of the *leaſt of His*, yet, O that you could put in your Claim among the *Children*, and ſay without Doubting, *My Father!* For moſt certainly, as *Salvation by Grace*, is agreeable to your Soul, the *God of all Grace*, hath put you among thoſe *many Sons*, who are by *Grace* to be brought unto *Glory*. — As to my poor Self, Madam, your Thoughts of me, ſhew much Reſpect, and are moſt obliging: But eaſily, very eaſily, you may, and doubtleſs have too high an Eſteem, of a Creature ſo little! of a Sinner ſo vile! The Lord only knows my Littleneſs and Unworthineſs, my Baſeneſs and Vileneſs! My Name is, *Nothing*, and *leſs than Nothing, and Vanity! One* that againſt my Lord, my Lover, *hath dealt very treacherouſly*, and am juſtly called *a Tranſgreſſor from the Womb!* I am the *chief of Sinners*, and *leſs than the Leaſt of all Saints! But by the Grace of God, I am what I am!* O dear Madam, it is well for us all, that Jeſus Chriſt *receiveth Sinners, and eateth with them!* And that the Grace of God in and thro' Him, is immenſely rich and free, unchangeable and eternal! Elſe it would not

have

have Greatneſs, Strength, and Length enough in it, to bear the Coſt and Weight, of our preſent and everlaſting Salvation!—*Great Grace be with you.*—— Permit me to ſubſcribe,

Madam,

Your moſt obliged humble Servant,

LETTER XXX.

To Mr. *T*——*y*.

My very dear Brother in Chriſt,

FREE *Grace* put us into *Chriſt*, and there forever it will keep us, notwithſtanding all our Unworthineſs. In Him God our Father *choſe us*, before the Foundation of the *World*, of infinite *Grace*, unto endleſs *Glory*. And unto this Glory, in and with Chriſt, hath he *called us* by the *Goſpel*. We that were once *afar off*, are made *nigh by the Blood of Chriſt*. We that a-while ago lay in the open *Field*, *polluted in* our *own Blood*, in a periſhing State, Sin ruin'd, Law condemn'd, and Wrath threatned, are now by the freeſt *Grace*, bid, made to *live*. Are quickned to a Senſe of our Miſery, to a Sight of the Remedy, are enabled to flee for *Refuge* from the *Wrath to come*, unto, into *Chriſt*. *He* hath *received us to the Glory of God*; and will never, never *caſt us out*. No, not for *all that we have done*. Tho' we have ſinned innumerable Ways and Times, and been guilty of repeated and aggravated Crimes againſt his ſaving Love. Our Lord *received us*, to *keep us* in Himſelf forever. And God our Father, by

by his *Word* and *Oath*, hath *ſhut us in*, hath ſecured us for an Eternity of Bliſs in JESUS. In *Him* we have *Redemption thro' his Blood, the Forgiveneſs of Sins, according to the Riches of* the Father's *Grace*. In *Chriſt* we are *bleſſed with all ſpiritual Bleſſings* in heavenly Things and Places. In *Him* there is a *Fulneſs of Grace* treaſur'd up for us, to ſubdue, and deſtroy Sin, as well as to pardon it. A *Fulneſs of Grace*, to ſupply all our Wants, and to ſatisfy all our Deſires; to make us like Chriſt, and to give us the Enjoyment of him, in Grace and Glory, thro' Time and to Eternity. — Happy, thrice happy then are we in *Chriſt*, amidſt all the preſent Changes which paſs over us in *ourſelves:* In Soul, in Body, in Circumſtance, in Relations and Friends, in Enjoyments natural and ſpiritual. All theſe are ſubject to *Change*. But our GOD, our JESUS *changeth not*. Inſeperable, unchangeable and eternal, is the *Love* of our *Three-One* GOD. And in this Love, as the Fountain, the Ocean of all our Bliſs, is all our Happineſs comprized. Our State of Juſtification and Life *in Chriſt*, alters not. And by all the Changes which paſs over us, our Life of Sanctification *through Him*, ſhall be increaſed. And by theſe Viciſſitudes, as ſo many choſen *Inſtruments*, our GOD is working us up in our own *Perſons*, unto that Pattern-Glory which we have in *Chriſt*, which we now have in *Him*, our Repreſentative, our glorious, holy *Head*. And ſhortly we ſhall be *like Him*, and *ſee Him as He is*. We ſhall be *with Him, to behold his Glory*. We ſhall *ſee his Face*, and as *his Servant*, ſhall perfectly *ſerve Him*. *The Lamb ſhall lead us to living Fountains*, of Joy and Glory, and *God ſhall wipe all Tears from our Eyes*.——Mean Time, let us follow on to know, love and ſerve the Lord, till that which is

in *Part* is done away, by the Coming of that which is *perfect.*——Wiſhing *all Grace* may *abound towards you*, as a Believer in Chriſt, and a Miniſter of his glorious Goſpel; that the Lord's Hand may be with you in your Work, Sinners converted, Saints edified, and the Name of Chriſt glorified in and by *you:* I am, dear Sir,

Your affectionate Friend and Servant

In our glorious LORD,

LETTER XXXI.

To Mr. *B*———*r.*

Revd. Sir, my beloved Brother in the Lord,

HOLY and righteous, wiſe and gracious is our GOD, in all his Diſpenſations towards us: Which are well order'd for his Glory, and our Advantage. And unto HIM be *Dominion and Bleſſing, forever and ever.* Amen. I live as it were on the Borders of Eternity; and long to know, love and ſerve the Lord perfectly. I grieve and groan ſtill, under a Body of Sin and Death. I rejoice in Chriſt, my Holineſs and Life, and that I ſhall ſhortly be *like Him*, and *ſee him as he is.* The Grace of God towards me, thro' the Lamb's Blood, is ſtill exceeding abundant, rich and overflowing to the chief of Sinners.

Yet a little while, and our Joy ſhall be full, and the Glory of our Lord, in the Coming of his Kingdom, great. O the Glory of that Day, when all the Saints ſhall be of *one Mind!* When *Sion*'s Watchmen

men ſhall ſee *Eye to Eye*, and with the Voice together *ſing!* It haſtens, Brother. The Lord's Appearing and Kingdom, and the Church's brighteſt Glory comes *quickly*. Mean Time, let us be *Followers of them who thro' Faith and Patience inherit the Promiſes*; and labour to ſerve Chriſt as we *can*. For ſuch is the Grace of our Royal Maſter, that he will call us *good and faithful Servants*, notwithſtanding our poor imperfect *Services*, and ſay, *Well done; enter into the Joy of your Lord.*

You ſaid, Brother, 'You was in an unſettled 'Poſture.' The *Clouds*, you know, are turned round by God's *Counſels*. If you are not yet, I hope you will ſhortly come to the Place, where the Lord's *weary Heritage*, is by *Him* to be plentifully watered, and richly refreſhed thro' *you*. Fear not; the Lord will not caſt you away, as to Uſefulneſs. His Grace knows no Bounds. He *delighteth in exerciſing Loving Kindneſs*. In making riſing Diſplays of his infinite Favour to his caſt-down Servants, even after they have ſaid, *My Strength and my Hope is periſhed from the* LORD. *In the Mount it ſhall be ſeen.* When Trials are ſharpeſt; Deliverance is neareſt. When we are moſt deeply humbled; then we ſhall be exalted. For we have to do with a *God* of infinite *Compaſſions*. With a Father, who *earneſtly remembers* us *ſtill*, as his *dear*, his *pleaſant* Children, even after he hath ſeemed to *ſpeak againſt us*. And from an Infinity of Love and Grace, taking all his Motives from within Himſelf to do us good, he will ſay of us, one by one, while bemoaning ourſelves at his Foot, *My Bowels are troubled for him; I will ſurely have Mercy upon him.* And when the Lord executes this his kind Reſolve, and fulfils this his gracious Promiſe; He always renders *double* to us. Forgives all

our Sins, and heals all our Diſeaſes. Paſſeth by our Tranſgreſſions, and crowneth us with Loving-Kindneſs: Unto a *double* Life and Glory. And ſtill, ſtill, my Brother, we as Children and Heirs of *God*, ſhall in and thro' Him, *poſſeſs the Double!*——That all Grace and Peace, may always abound towards you; to the Glory of our Lord, and to yours by *Him*, in the preſent and future World: is the earneſt Deſire of, my dear and honour'd Brother,

Your moſt affectionate Friend and humble Servant

In our moſt dear and precious JESUS,

LETTER XXXII.

To Mrs. *B*———*r.*

My dear Siſter B——r.

JESUS loves you ſtill. You ſhall ſee *greater Things than theſe*; than what you have already ſeen. Only *believe*; and you ſhall ſee the *Glory of God.* So long as *Chriſt lives*; *you* ſhall never *die. Believeſt thou this?* If you believe *not*; *He* abideth *faithful*, He cannot *deny Himſelf:* In the Grace of his Heart, nor in the Promiſe of his Mouth towards you. *Set to* your *Seal* that GOD *is true.* Walk by *Faith* now; You will ſoon live by *Sight. Farewel* in the Lord. My dear Siſter,

Yours forever in Chriſt,

LET-

LETTER XXXIII.

To Mr. *W——t.*

My dear Brother in Chriſt,

WHERE *are you?* Have you left your *firſt Love?* Have you forgotten your *Maker*, your *Huſband*, and gone after *other Lovers?* The Love of Chriſt to you, is ſtill the *ſame.* O return unto the Lord, thou backſliding Child; for he will *heal* your *Backſliding*, and will *love* you *freely.* He will not cauſe his *Anger* to fall upon you; for He is *merciful:* Yea, I am *married unto you*, ſaith the LORD. Have you loved Strangers, and ſaid, after them *will I go?* Your dear Lord Jeſus reſts in his *Love* to *you*; his Heart is at reſt in *you*, as his, and his Father's *Choice.* He will never ſeek another *Object* of his *Love*, inſtead of *you*; no not for all your Unkindneſs to *him*, nor *caſt you off*, for *all that you have done.* For thus the LORD the God of *Iſrael* ſaith, *He hateth putting away.* He hath *betrothed* you unto himſelf forever, in *Judgment:* He well knew what he did, when he took you to be his; he knew you would deal very treacherouſly, and yet he reſolved to be gracious, to ſet his Heart upon you, and to love you to the End. He hath alſo betrothed you to himſelf in *Faithfulneſs*; which is high like the great Mountains, and higher than all the Mountains of your Sins. And alſo, in *Loving-Kindneſs*; infinite, unchangeable and eternal. And in *Mercies*; that are great and tender, to compaſſionate you in all your Miſeries, that are new and overflowing, to ſupply all your Wants, and that are everlaſting, that will never fail towards you. And

you

you *ſhall know the* LORD. You ſhall enjoy *Jehovah-Jeſus*, as your own GOD, in the neareſt Relation, unto full Conſolation, both in this World, and in that which is to come.

And is not *Chriſt* enough, my Brother, to *ſatisfy* your Soul? Is not *He* the *Sum* of your Deſires, and the ALL of your Delights? Can you want any Joy, that is not to be found in *Chriſt?* Is not *He* your *exceeding Joy?* Is not *Chriſt* better to you than *Ten Sons?* Than all the Creatures! What, love a *Creature*, more than the *Creator?* Chuſe Satisfaction from a Drop of Pleaſure, rather than from the Ocean of Delights? From a Drop of Sweetneſs, full of bitter Mixture, rather than from thoſe pure, immixed, ineffable Sweets, which are as a bottomleſs, boundleſs, endleſs Sea, in the LORD your *Maker*, your *Huſband?* Yea, what chuſe a *Creature*, a Drop of Being, that can have *no* Pleaſure in it, unleſs the *Creator*, the LORD your Huſband puts it there for *you*, rather than *Himſelf*, the Fountain of Being, the infinite Ocean of *all* Delights? O never let this be ſaid of *you*, a Soul that is *eſpouſed* unto the *altogether lovely* JESUS! Unto HIM who is *All Deſires!* Unto HIM who is the *Joy* and *Wonder* of Saints and Angels, throughout all Times, and to all Eternity? Yea, unto HIM who from Everlaſting to Everlaſting, is the *Father's Delight!* If there is enough in CHRIST, to fill the Heart of GOD, with infinite and endleſs Joy; is there not much more than enough in Him, to fill *your Heart?* To fill every Corner of your Soul brimful, running-over full, of new Joys, unto new Praiſes, thro' Time and to Eternity? Say then, my dear Brother, *Return unto thy Reſt, O my Soul; for the* LORD *hath dealt bountifully with thee!*

And

And delighting in the LORD as your *Portion*, chuſe no *Creature* but what *He* gives you. If he gives you Comfort in any Creature; ſee that you love it in and for *Himſelf* alone. And if he denies you of any Creature-comfort you deſire; Say, '*Father, thy Will be* '*done.* Thou art the ALL of my Bliſs; and if I 'mayn't taſte of *Thee* in that *Stream*, I'll drink at 'the *Fountain-head*, and delight myſelf in *Thee*, where 'Pleaſures are pure, full, and forever new.' And believe it, my Brother, the Lord doth that which is *beſt* for you, whether you can at preſent ſee how it is beſt for you, or not. Whatever the Lord denies us of, is done in infinite Wiſdom and Love. He well knows that that Creature or Thing he denies, or at that Time in which he is not pleas'd to give it, wou'd not be for our Good, but our Hurt. Let us then ſay in Faith and Love, *Chuſe Thou our Inheritance for us.* — That the *Peace of God which paſſeth all Underſtanding, may keep your Heart and Mind thro' Chriſt Jeſus:* is the earneſt Deſire of,

Yours in the Lord,

LETTER XXXIV.

To Mr. *A——n.*

My very dear Brother in our precious Lord,

I Rejoice that the Lord hath bleſt my poor Writings unto you and others: Unto *Him* be *all the Glory!* The Faith of God's Love with which he favours you, and the Drawing out of your Love thereby, to ſeek his Glory and dedicate yourſelf to *Him*, who

who in bottomleſs, boundleſs, endleſs Love hath given Himſelf to *you*, glads my Heart much, and is matter of my Thankſgiving unto God. O that the Lord may ſtill increaſe you more and more, in Faith, Love, Joy and Holineſs! — Exceeding abundant is my dear Lord, in his infinite Kindneſs and ſuperabounding Grace, to poor vile, unworthy me. Bleſs his Name on my Account, and remember me before him; and be aſſur'd, that I forget not you. — As to what you writ about, I am glad to ſee ſuch a Spirit in you for the Lord, in a Day wherein few, very few, mind the *Things* that are *Jeſus Chriſt's*. And may the Lord grant the Deſires of your Heart, to ſerve and enjoy him, and do for you in both more *exceeding abundantly* than you can *aſk or think!* —— From your Reaſons for Settling, it appears to me to be your Duty. I pray you, Brother, if you *marry*, let it be *only in the Lord*. Chuſe ſuch a one for your Companion, that loves Chriſt, and is of the ſame Mind with you, for entertaining of his Servants, attending on his Service, and for the Advancement of his Honour and Intereſt in the Earth; or your *Settling* for theſe *Ends*, will be in *vain*. Tell her beforehand what is your Deſign, and ſee if her Heart unites with yours therein. And the Lord give you an *Help-meet* of his own providing, for his Glory, and your mutual Joy! That Word was on my Mind, as to your Settling, which the Apoſtle ſpeaks to Servants, *If thou mayſt be free, uſe it rather*, 1 Cor. 7. 21. And as it ſtands in God's Book, it is a Rule for your preſent Proceedure. —— My dear Brother, ſeek the Lord about Settling; pray him to give the Woman he hath appointed for you; intreat his Preſence to go with you into the World, that you may be kept from the Evil thereof, and ſanctify'd unto himſelf

ſelf therein. And aſk a Word from your *Beloved's* Mouth, whoſe *Lips are as Lillies, dropping ſweet-ſmelling Myrrh.* A Word from Him, will direct, refreſh, and eſtabliſh your Heart, both at preſent, and in future Times. In every Change of Life, and eſpecially in one ſo great as you at preſent think of, it is an *Honour* due to our *Lord*, that we *ſeek his Face*; and a *Privilege* he will grant unto *us*, to *hear his Voice.* — *Great Grace be with you!* With great Affection, I am, dear Sir,

Ever yours in Chriſt,

LETTER XXXV.

To Mrs. *S——h.*

My dear Friend,

I AM concern'd to hear, that you are kept back from believing in Chriſt, unto a comfortable Perſuaſion of Intereſt in him, by a Fear of *Preſumption.* O my dear Friend, are you ever afraid of *Unbelief*, of that great Sin, which eaſily beſets us, in the Views of our own Vileneſs and Unworthineſs? Unbelief, ſo far as it prevails, diſhonours the Saviour, undervalues the precious Blood of Chriſt, and makes little Account of the infinite Grace of God, which flows to the Chief of Sinners thro' the bleeding Lamb. It ſets at nought all the Grace of the Goſpel, and inclines the Soul to lie down under legal Terrors, under Guilt and Fear; as if there was not Ability, or Willingneſs, in the All-ſufficient and All-gracious Saviour, to ſave a miſerable helpleſs Sinner. O my

O Friend,

Friend, if you love the Lord Jesus, if you would honour him, and please, and delight his Heart; beware of Unbelief; pray for the Spirit of Faith, and attempt your Duty, to put forth Acts of Faith for yourself, as a perishing Sinner, upon Christ the mighty Saviour. *This is* God's *Commandment, That we* should *believe on the Name of his Son Jesus Christ.* And it pleaseth the Father well, to see a poor unworthy Creature, a vile, miserable Sinner, look unto his Son for Life, and to accept the glorious Grace which is held forth thro' Him. And such is the infinite Love and Grace of our dear Lord Jesus, that he sweetly invites all weary, heavy laden Souls, to *come unto Him*, and has promis'd to give them *Rest.* Yea, He delights to save. It is the greatest Pleasure to the mighty Saviour, to see a poor Sinner, in its utmost Wants, Fears and Distresses, to come unto Him for all Supply, Joy and Salvation. With infinite Delight the sent Saviour looks on such a Sinner, as the Fruit of the *Travel of his Soul*, and is *satisfied.* It is his Heart's Joy and Rest, to see the Fruit of his Love and Blood, in the needy Soul's coming unto Him for all Supplies, to receive all that Grace freely, which was procur'd for it fully thereby. And lo, the great Saviour, accounts it his *Honour*, when a chief Sinner looks unto Him for all Salvation. *Unto* Me (he says) *every Knee shall bow. — Surely shall one say, In the* Lord *have I Righteousness and Strength.* To say this, by the Soul's Desire after, and Dependance upon Christ for Righteousness and Strength, and likewise, upon this Dependance, by Way of Persuasion of Interest in Him, and in all his Fulness; is a Sinner's *Bowing* to the *Saviour*, and an *Honour* due to the *Redeemer*, which is much esteemed of him, and delighted in by him: As the Glory of God and our Sal-

Salvation are jointly concerned therein. Would you pleaſe and honour Chriſt then, and the Father which ſent him: *Believe on the Name of the Son of God.* Account him *Able to ſave to the uttermoſt.* Believe his *Promiſe*, That *he will in no wiſe caſt out* the Soul *that cometh unto Him*; that he is as *Willing*, as he is *Able* to ſave: And venture your Soul into his open Arms, to caſt yourſelf down at his Feet, with an *If I periſh, I periſh*, and a *Lord, if thou wilt, thou canſt make me clean.* And the *Scepter* of his Grace ſhall be *holden out*, for you to *touch*, and *live*; and the Voice of your Saviour-King, to you ſhall be, *I will; be thou clean. And immediately the Leproſy* of Sin, thro' his ſaving Blood and Word, ſhall *depart from you.* — Put the Caſe now, That your Believing on the Lord Jeſus, was only an Honour due to the Redeemer: Would you not be willing to *look* unto him for all Salvation, that you might *honour* the Saviour, as able and willing to ſave *Sinners*, altho' he ſhould not ſave *you?* Would you not be willing to caſt yourſelf at his Feet, with a *Lord, help me*, with a *who can tell but I may find Mercy*, that you might *honour Chriſt*, if you was to *periſh at laſt*; rather than to *diſhonour* him, and be found among thoſe who *will not come unto* Him *for Life:* Since you can *but* periſh, if you *venture*, and muſt certainly *periſh* if you do *not?* And if you would be glad to honour *Chriſt*, however he may deal with *you:* O venture ſpeedily and repeatedly, to *look unto Him for all Salvation.* Since hereby, the Honour of Chriſt will be *advanced*; and ſince in this your *Looking*, you have a *Probability*, yea, and an infallible *Certainty* of Salvation: While the Word of the Truth of the Goſpel, thus calls you to Duty, and aſſures you of Privilege,

Believe on the Lord Jesus Christ; and thou shalt be saved, Acts 16. 31.

And be assured, that it is no *Presumption*, for a perishing Sinner, to *believe on Christ*, to obey his Command, *Look unto* ME, *all the Ends of the Earth:* And to *take him at his Word*, upon Looking, in this his Grant of Salvation, *Be ye saved*, Isa. 45. 22. For this good Word of the Lord, is given on purpose to encourage our Faith and Hope in him, and to assure us of Salvation by him. It is Satan and Unbelief, which tell you, That *Faith*, is *Presumption*. To hinder you in the Exercise of that Grace, whereby God is honour'd and delighted, and thro' which a Sinner is comforted and eternally saved. A Sinner's Confidence in the Mercy of God thro' Christ, is *not* Presumption, however bad the Case of that Soul is, or hath been; if together with its Hope of free and full *Forgiveness*, the Soul desires increasing and perfect *Holiness*. None are guilty of *Presumption*, but those, who only hope to be sav'd from *Wrath*, and can be easy to *go on still in their Trespasses:* To have their Hearts and Lives unsanctify'd, and their Souls unacquainted with GOD, as their chief Good, and the Power of his Grace, to make them *meet* here, *to be Partakers of the Inheritance of the Saints in Light* hereafter. — If then, my dear Friend, *Holiness* as well as *Happiness* is desirable to you, if Communion with God, and Conformity to his Image *here*, appears glorious in your Eye, as well as to be with him *hereafter:* Fear not *Presumption*, but *look to Christ for all Salvation, in Hope of eternal Life, which God that cannot lie hath promised.* For this is the *Faith of God's Elect:* And whosoever thus *believeth on Christ, shall not be ashamed nor confounded, World without End!*

End! — Unto the tender Care of the merciful Saviour, who *gathers the Lambs with his Arm, and carries them in his Bosom*, I commit you: and am very affectionately,

Your sympathizing Friend,

LETTER XXXVI.

To —— ——.

Madam,

YOUR Friend, Madam — was pleas'd to give me a Hint of your Case, tho' not of your Name, *&c.* 'That you are often afflicted in Body, and 'meet with Unkindness from a near Relative, where, 'by your dutiful Behaviour, you might expect Tender-'ness. That being seriously inclined, you are conti-'nually thwarted, and serious Things sometimes made 'a Jest of, to your Grief.' On which, Madam, your Friend desir'd my Thoughts, 'How such a one should 'behave to her Parent?' In answer to which I have made bold to write a Line to you, which I hope you will excuse from a Stranger. —— And to yourself, Madam, let me say, in a Word, In Obedience to God's Command, *Honour thy Father and thy Mother:* behave still with all possible Duty to your Parent. Shewing forth an obediential, a cheerful, meek and patient Frame of Spirit, under all the Unkindnesses and Griefs you do or may meet with. For this will be for God's Honour and your Advantage. And to make you of an enduring Spirit, consider:

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Sin hath entred, and Death by Sin. Deaths and Miſeries of all Kinds, are the juſt Deſert of Sin. And, *Shall a living Man* (out of Hell) *complain? a Man for the Puniſhment of his Sins?* All Afflictions in this Life, being far, far leſs than what Sin hath deſerved. — Again, conſider; For *Sinners*, miſerable *Sinners*, God hath provided a *Saviour*, and a *great one.* One who is *mighty to ſave. Jeſus the Son of God, who is able to ſave unto the uttermoſt, all them that come unto God by Him.* And unto this Jesus, provided of infinite Grace and boundleſs Mercy, for Sinners the moſt unworthy and of the greateſt Miſery, they are *called to come*, by the glorious Goſpel. And every poor periſhing Sinner, that comes for Life to the merciful Saviour, is aſſur'd by his great Word, That *He will in no wiſe caſt him out*, but *receive* him *to the Glory of God.* — Wherefore, dear Madam, ſeek Jesus *firſt*, and the Salvation of your Soul by Him; and all other *Things* ſhall be *added.* All the Comforts of Life, that are for God's Glory and your Good; and all the Afflictions of Life, which infinite Wiſdom and Grace ſee beſt for you, as ſo many Bleſſings ſhall be given you, and together work for your Salvation. O Madam, God, by your very Afflictions, calls you to ſeek Reſt in the Boſom of Chriſt. He hunts you as it were out of Creature-Delights, which at beſt are but empty, Soul-ſtarving and periſhing Things, that you might flee to *Jeſus*, the Fountain-Fulneſs of ſuperior Joys, that are Soul-refreſhing and everlaſting. And if, dear Madam, being convinced of your extreme Miſery as a *Sinner*, that you are utterly *undone* without an Intereſt in *Chriſt*, you have *fled* unto this great *Saviour*, for all the *Salvation* that is in *Him*, with *eternal Glory:* You are *paſſed from Death to Life, and ſhall not come into Condemnation.* You are paſſed

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from the Sentence of Death in the Law, which was againſt you as a Sinner, unto the Sentence of Life in the Goſpel, which is given for you as a Believer on the Son of God. You are deliver'd from the Law's Curſe, and under Goſpel Bleſſedneſs. *God imputes Righteouſneſs*, the Righteouſneſs of Chriſt unto you, *without Works*; for your Juſtification. And hath from Him imparted unto you, an inherent Principle of Righteouſneſs, which ſhall be increaſed by Him, for your Sanctification. And from the former you have now a Right to, and the latter the Begun-Enjoyment of your future Glorification; which ſhall ſhortly be perfect and eternal. Unto you then, dear Madam, as a Believer in Jeſus, if you reſt your Soul upon Him for all Salvation from Sin and Miſery, unto Holineſs and Glory, as the Building reſts upon its Baſis; unto you let me ſay, *Believing in Chriſt, rejoice*, in that you have *Peace with God thro' Him*; *Rejoice in Hope of the Glory of God*; Yea, not only be *patient*, but *rejoice* alſo *in Tribulation*. For having Peace with God thro' our Lord Jeſus Chriſt, in HIM who is the *Element* of Love, who *is Love*, you have a ſweet, ſoft Boſom, to reſt your weary Head in, under every Pain and Grief that attends you. Your Afflictions are the Fruits of God's Love, you are by them to be made a *Partaker of his Holineſs*, and thereby prepared for eternal Glory.

Whenever you are afflicted in Body then, and meet with Unkindneſs from Creatures; care not much for it, but haſte away by Faith to Chriſt, whoſe open Heart and Arms are ready to embrace you, who is *afflicted* with you *in all* your *Afflictions*, as by Love-Sympathy He makes them his own, and ſays, *I was ſick*. — If you can't find a Drop of Pity flow in the Creature-Stream, haſte away to the full Fountain,

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the immenſe Ocean of all Compaſſion, the *Bowels of* God *in* Christ. And there bathe your Soul in new and ever-ſpringing Pleaſures, and reſt at Eaſe, when in the Midſt of Pain.

And as to your Afflictions of Mind, when thwarted about ſerious Things, and they are made a Jeſt of; Look unto *Jeſus*, the meek and lowly *Jeſus*, who *endur'd ſuch Contradictions of Sinners againſt Himſelf, leſt you be weary and faint in your Mind.* The Followers of Chriſt, who was *meek and lowly in Heart*, and hath bid us *Learn of Him*, ſhould be *like-minded.* And He, *tho' He were a Son*, (ſo great a Son, who by the Dignity of his Perſon as God, might have been exempted from all Obedience to the Law) *yet He* (for our Sakes and as our Example, in his Human Nature) *learned Obedience by the Things which He ſuffered.* Labour, Madam, to do likewiſe, and to ſhew forth the ſame Graces, in your Meaſure, under your Sufferings, which conſpicuouſly ſhone in Chriſt, under His. And think it not ſtrange, if you ſeek *Jeſus*, and deſire to *follow him*, that you meet with Oppoſition from neareſt Relatives. Since our Lord ſaith, *I came not to ſend Peace on Earth, but a Sword.* That is, *Diviſions* in Families, for his Sake, between *Father and Son, Mother and Daughter*, which ſhall be as grieving to Believers from Unbelievers, as the *Piercings of a Sword.* In no wiſe let the Oppoſition you meet with, deter you from a meek and humble Teſtimony for Chriſt and his Things. For you know the Lord of Chriſtians hath ſaid, *If any Man be aſhamed of Me, and of my Words, before an evil and an adulterous Generation; of him will I be aſhamed before my Father and his holy Angels. But he that confeſſeth Me before Men, him will I confeſs before my Father and his holy Angels.* And, *If any Man will come*

come after me (to Heaven) *let him deny himself, and take up his Cross daily, and follow Me: (Thro' much Tribulation,* the beaten Road to the *Kingdom) and where I am* (in my Glory) *there shall also my Servant be.* If you *suffer as a Christian,* be *not troubled,* but rather *rejoice,* that you are made a *Partaker of the Sufferings of Christ, that when his Glory shall be revealed, you also may be glad with exceeding Joy.* That having *suffered with Christ,* you may be *glorified together.* And tho' the *Things of Christ,* and *you* on Account of them, should be made a *Jest* of; mourning for the one before God, and meekly enduring the other from Men, *count the Reproach of Christ, greater Riches than the Treasures of* Egypt, of the Universe. *As having Respect to the Recompense of the Reward.* For your *light Affliction which is but for a Moment,* (if you endure it for Christ's Sake, under the Influence of his Holy Spirit, and to commend Him and his Ways to others) *worketh for* you (not meritoriously, but instrumentally, as God works upon you by it, to prepare you for) *a far more exceeding and eternal Weight of Glory!* — Unto the tender Mercies of God our Saviour, I commit you: May the *Good Will of Him that dwelt in the Bush, be with you!* So prays,

Madam,

Your most Humble Servant,

In the LORD,

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LETTER XXXVII.

To Mrs. *R——ll.*

My dear Sister in the Lord,

IT gives me great Joy, that your dear Soul was greatly refreshed by the Lord's kind Influence thro' my last Letter-book, and for it I give Thanks to the God of all Grace. — All our *Times of Refreshing*, my dear Sister, come *from the Presence of the Lord.* If God is present with our Souls by the special gracious Influence of his Holy Spirit, we are refreshed; If God be absent as to his sensible Influence, we find no Refreshment in Reading, Hearing, Praying, *&c.* We are dry and barren, if the Lord doth not sensibly water us. We are cold and frozen, if his Sun-like Face doth not shine to thaw, warm and comfort us. All the Refreshment that new-born Souls, the Offspring of Christ, the new *Adam*, the *heavenly Man* enjoy, doth and must come down from *Heaven.* Nothing that this Earth affords, can refresh and solace the spiritual Part of a Heaven-born Soul. No, such a Soul is a Creature of a higher *Make*, and prepar'd for a higher *Glory*, than any is to be seen and enjoy'd among the Creatures and Things of this lower *World.* Such a Soul opens its Mouth wide after God, and *his* gracious Influence, to refresh and comfort it, as the Earth in a Time of Drought, opens its Mouth for the natural Influence of the *Heavens*, for the Dew and the Rain to descend for its Refreshment. 'Give me *Christ*, and *God in Him*, 'saith the new-born Soul, or *I die.* God is my *Life*, 'my *exceeding Joy*, and without his gracious, com-

'forting

'forting Preſence, my Spirit *dies*, I ſink in Sorrow.' Thus the Pſalmiſt, *O God, thou art my God, early will I ſeek thee. My Heart thirſteth for Thee, in a dry and thirſty Land, where no Water is*, Pſ. 63. 1. And when God is enjoy'd by the new-born Soul, when the *River* of his Grace, Love and Mercy, that runs thro' a crucify'd Jeſus, with its rich *Streams* overflows the Heart, right *glad* it makes a *Citizen of Sion*, Pſ. 46. 4. — Your Refreſhment then, my Siſter, which the Lord gave you in reading that Book, for which you give Thanks, is an Evidence that you are born from *Above*, and a Creature of a *Heavenly Make*, in that *Heaveuly Things* ſuit, and delight you. And for *you* the Glories of Heaven are *prepared*. Elſe you had not been thus wrought into a *Fitneſs* for the Enjoyment of that ineffable Bliſs; nor bleſt with the Begun-Enjoyment of God *below*, to your Soul's Refreſhment, which was a ſweet Foretaſte of that full Enjoyment of HIM, which is reſerved for *you* in the immediate and endleſs Viſion of his Glory *above*. Wherefore, bleſs God for the Refreſhment from his Preſence you then had, and take it as an Earneſt of more to come, thro' Time, and to Eternity.

And let not Satan and Unbelief rob you of your Comfort whenever you enjoy God, by ſuggeſting that it was not from *Him*, by Reaſon of the Workings of *Sin*, which you may feel in your Soul when God withdraws. For there is to be ſeen in the *Shulamite*, the Queen of Peace, the Bride of King *Solomon*, the *Prince of Peace*, while ſhe abides in this low Land, *as it were the Company of two Armies*. The different Powers of Sin and Grace, which mutually oppoſe, and alternately prevail in part againſt each other. And when the Sun of Righteouſneſs withdraws his glorious Rays, and it is *Night* with our Souls,

then in an eſpecial Manner, the Corruptions of the Heart, and Satan with his Temptations, like the devouring *Beaſts of Prey*, creep forth of their *Dens*, and with their hideous Roar afflict and terrify us. — But our compaſſionate *Jeſus*, whoſe *Eyes are as the Eyes of Doves*, pure, piercing, mild, loving towards his own Mate, clearly ſees with infinite Delight, the *Dove-like Nature* of his *Spouſe*, in her every given *Grace*; and looks upon her with boundleſs Compaſſion, under her preſent Affliction, by the *ſerpentine Poiſon* and *Gall* of every *Sin*, which remains in her, and the Cunning and Power of every *Temptation* that beſets her. And from theſe her Enemies, from theſe grieving *Thorns*, which ſcratch and tear his beloved *Lily*, He doth and will in his own Way and Time deliver her.

Again, Beware of thinking, from what I have ſaid, of the Nature of new-born Souls to thirſt after God, to ſee his Power and his Glory as they have ſeen him, when He withdraws the Brightneſs of his Face; that if at ſuch Seaſons you don't *always* find ſuch a *Thirſt in you*, you are not therefore a *regenerate Perſon*, or that you don't *love the Lord above all*. For when Chriſt withdraws from his Spouſe, as ſhe loſeth Sight of his Glory, which drew her Graces into Exerciſe, theſe ſhutting up, like the Flowers at the Sun's Withdraw; the Corruptions of her unrenewed Part, excited by divers Temptations from Satan and the World, begin to exert themſelves; and after fooliſh Vanities and vile Iniquities, the Heart for a Time may run. And even the *Spouſe of Chriſt*, play the *Harlot* with *other*, with *many Lovers*; and thoughtleſs as it were of her *Beloved*, lie down in ſinful Eaſe, on her Bed of carnal Security, without him. Yea, ſhe may ſink ſo low, as to be unwilling to be rais'd

up

up by repeated Intimations of his Mind, unto her Duty of ſeeking for Him in good Earneſt. As, *Jer.* 3. 1. *Song* 3. 1. with 5. 2, 3. Until her Beloved puts in his *Hand by the Hole of the Door*, until his Power afreſh toucheth her Heart, renews her Graces, and gives her a quick Remembrance of his Glory, and of her great Miſery without him. And then ſtraightway her *Bowels move for Him*, She ariſeth to every Duty, and enquires of his Familiars, *Saw ye Him whom my Soul loveth?* And reſt ſhe cannot, till ſhe finds *Him*, in whom all her *Joy* and *Life* is, and from whoſe *Preſence*, all her *Refreſhment* flows.

Thus my dear Siſter, when I ſpeak of what Souls are, and do as *new Creatures*, it is to be underſtood of them, when enabled to act according to the *new Creature Life* in their Hearts. — That you may walk in the *Comforts of the Holy Ghoſt*, and be *edified:* is the hearty Deſire of,

Yours in Chriſt,

LETTER XXXVIII.

To —— ——.

Dear Madam,

YOUR kind Favour of the 5th Inſtant, I thankfully acknowledge. I rejoice that the Lord's *gracious Dealings* with *me*, have been an Encouragement to *you*; and that my poor *Letter* was a Means in the Lord's Hand to quiet your *Spirit*, when greatly *diſtreſt*. For this your Relief and my Joy, unto our own God I give the Praiſe. It appears to me, that the

the Lord dealt with you, in giving you my poor Letter, as he deals with his own Children: 'In drawing out your Heart to wish to be acquainted with me, or that something might occur to dispose me to write to you:' And then granting your Desire as a Blessing; that you therein might *possess the Double*. A Privilege peculiar to the happy Subjects of Prince *Emmanuel*, the *Children*, the *Heirs* of *God* in *Christ!* For such is the Infinity of God's Love to his *own*, that when he gives Mercies, he delights to give them according to our *Wish*, and at our *Request*; to shew the Exuberance of his *Love* to us, or make double *Displays* of his infinite Favour: And thereby to endear *Himself* and his *Benefits* the more to us, and to enlarge our *Hearts* to give him greater *Praise*. The which, tho' Himself enables us to it, He is pleas'd to account *our Obedience*, by which *He is glorify'd*; and find it he will unto our *Praise*, *Honour and Glory*, *at the Appearing of Jesus Christ*. And however unlikely it seem'd to you, that any Thing should occur to dispose me to write, the Lord knew how to effect it; and I see his Hand in it. You observe it, as 'one Fruit of your Afflictions, that your dearest 'and best of earthly Friends, should make known your 'Case to me:' Which was the Means of it. But this might have been, Madam, and yet I not have writ to *you*. For dear Madam —— did not desire me to write to *you*, but only to give *her* my Thoughts how one in *your-Case* should *behave*, and this (as I took it) in *her Letter*. But the Lord moved my Bowels towards *you*, and I was constrain'd to write unto you *yourself*, tho' I knew not if it might be proper, or improper for Madam —— to convey the Letter to you, and left it to her Dispose under the Lord's Direction. I wish'd, if it was the Will of God,

God, it might come to your Hands, and pray'd for a Bleſſing thereon. And the Lord hath granted both your Deſire and mine, and anſwer'd the End of dear Madam ——— in writing of you to me. — Oh the Wiſdom of Divine Providence! The *Wheels* of it are full of *Eyes* within and without: An Infinity of Wiſdom, even in little Things, for great Ends, according to God's Counſels, is in all his Works, for his own Glory and his People's Good, a *Wheel within a Wheel*, in every Turn of Providence! And, *To the only wiſe God our Saviour, be Dominion and Glory forever.* Amen.

You ſay, Madam, 'I value and eſteem you as 'one of *God's People*; theſe are indeed the *excellent* '*of the Earth.*' An Evidence this, that *you* alſo are one of *them:* For your Speech bewrayeth you. The World don't ſee the Glory of God's People, nor love them for their Excellency. As ſaith the Apoſtle, *Behold, what manner of Love the Father hath beſtowed on us, that we ſhould be called the Sons of* GOD! *therefore the World knoweth us not*, 1 John 3. 1. And, *We know that we have paſſed from Death unto Life, becauſe we love the Brethren*, Ver. 14.—As to what you add, 'I hope I ſhall be 'enabled to make theſe my choſen Companions and 'Friends; I greatly dread aſſociating with thoſe 'here, that I would not live with hereafter:'——— Pleaſe to obſerve, That a Perſon may be *known*, by the Company he *chuſeth* and *delights* in. To regenerate *Souls*, the *Saints* are their *own Company*, Acts 4. 23. And a Piece of ſpiritual Wiſdom it is, to chuſe thoſe for our Aſſociates here, that we wiſh to be our Companions hereafter. For much Good, or Evil, Increaſe of our Spirituality, or of the Carnality and Death of the Soul, are uſually the Effect of

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intimate Communion with good, or evil Men. Regenerate Souls, are *Light in the Lord*; and unregenerate Men are *Darkneſs:* And what *Communion* hath Light with Darkneſs? 2 *Cor.* 6. 14.——You add, Madam, 'I wiſh for Grace to experience what 'others experience, and the Truths which I firmly 'believe.' — And as to this, be thankful for the Grace given you, and truſt God for more. For, *He giveth more Grace.* And, *tho'* your *Beginning be but ſmall*, your *latter End ſhall greatly increaſe. Follow on to know the* LORD, and you *ſhall know him*— For, *He that hath begun a good Work in you, will perform it until the Day of Jeſus Chriſt.* Seek the Lord, and wait upon him in all appointed Means, for further Meaſures of the Spirit of Grace to be given you. And be aſſur'd, that our compaſſionate JESUS, doth not *deſpiſe* the *Day of ſmall Things*, but moſt kindly and tenderly regards the Lambs of his Flock, and the weakeſt Beginnings of Grace in Souls that ſeek him. *A bruiſed Reed will he not break, nor quench the ſmoaking Flax*, but bind up and ſtrengthen, nouriſh and increaſe our weak Graces, *until He brings forth Judgment unto Victory*, or brings them forth triumphant over all Oppoſition, unto endleſs Glory. Commit your Soul into Chriſt's Hands, and ſave you he will unto the uttermoſt.—And as, dear Madam, you ſee the Glory of God's People, love them for their Excellency, and chuſe them for your Friends and Companions; I doubt not, that hence your Mind is diſpos'd, as was *Moſes*, to *chuſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon*, Heb. 11. 25. The People of God, Madam, always were, are, and will be while in the World, an *afflicted People.* Afflictions of various Kinds, are their bleſſed Lot; the

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Lot assign'd them by God their Father's Love, given them thro' Christ their Redeemer's Blood, and sanctified to them by the Spirit of Grace, to prepare them for immortal Glory. And as it is the Pleasure of your heavenly Father, Madam, to exercise you with Afflictions of Body, and I doubt not, with various Trials which attend your Mind; since these are to *you*, thro' *Christ*'s bearing the Curse, new Covenant Blessings, to increase your Graces, and prepare you for your Crown: Will you not say in Filial Duty, after the Example of our great Lord, (when such a Cup of Bitters was put into his Hand, as none else ever had, and none but HE could drink) *The Cup which my Father giveth me to drink, shall I not drink it?* Oh dear Madam, Christ, the Beloved of the Father's Soul, was for us, by way of Eminence, *a Man of Sorrows, and acquainted with Grief.* That he might take away the Curse of our Afflictions, sympathize with, and succour us in them, and by the Merit of his Sufferings, gloriously deliver us from them. For the *burning Bush* was *not consumed*, but preserved green and flourishing, because of the *Good Will of* HIM *who dwelt in it*, to work *Deliverance* from the Fires attending it. Strange! that the *Lord of Glory*, GOD *blessed forever*, for such a gracious *End*, should dwell in a *Bramble-Bush* all on Fire! In his poor *afflicted People* represented thereby! *Good Will*, indeed! God our Saviour *loves* his afflicted People, as GOD, and makes their Sorrows his *own!* And thence will *save them* to Glory *with him.*

I am glad, Madam, that you are become a *Pilgrim*, that you *seek a better Country*; and tho' Afflictions at Times make your Way rough; your *Shoes shall be Iron and Brass, and as your Days, your*

Strength. The eternal GOD *is* your *Refuge, and underneath are the everlasting Arms.* What though your Way is *thro' much Tribulation*; the *Kingdom* is at the End! *Emanuel*'s Land, Christ's *Father's House*, is the blest, the everlasting *Home* that awaits you! And when once you see JESUS *Face to Face*, and his own soft *Hand*, wipes away all your *Tears*, you will soon *remember no more the Sorrow for the Joy*; for the ineffable and endless *Joy*, into which your Royal Master, your Maker, your Husband, will call you to enter!——Into the Arms of Christ, our compassionate great High Priest, I commit you: *His Grace be with your Spirit!* In the Bowels of JESUS, with sympathizing Love, permit me to subscribe,

Dear Madam,

Your most willing humble Servant,

LETTER XXXIX.

To Mr. *L*———*s.*

My very dear Brother, in our dearest, dearest JESUS,

I Thank you for your very kind and affectionate Letter. I am glad you see yourself to be a poor *Sinner*, that stands in Need of Mercy; that you see an infinite All-sufficiency in the SAVIOUR; and are determined, thro' Grace, to know nothing else, *save Jesus Christ, and Him crucified.* Indeed, my Brother, you need *know nothing else.* For in the Knowledge of Christ, and of Him as crucified, all saving Knowledge, the Knowledge of all the Soul-saving Doctrines of his precious Word, is compriz'd. As

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he is *the Truth*, all *Truth* is comprehended in *Him*. As He is *the Way to the Father*, thro' *Him* we have all Fulneſs of *Acceſs to God*. We need nothing to be added to our JESUS, the ſlain LAMB, to make our *Entrance* into the *Holieſt*, more full and free. No, HE is the *Way*, the only Way, the full, the free, the glorious Way to the *Father*; and we need no *other*. And as He is *the Life*, we have a Fulneſs of *Life*, of all Life, in and thro' *Him alone*. Life of Juſtification, of Sanctification, of Conſolation, and of Glorification. He then that hath *Chriſt*, muſt needs have *All* in *Him*, that a poor Sinner can *want*, to ſave him from all Miſery, and unto all Glory.—— You ſay, my dear Brother,

'I cannot conceive how he that hath this precious 'Pearl, *Chriſt*, in his Heart, can *reject or deſpiſe* 'inward Holineſs; for *He* is Holineſs to Perfection, 'and He liveth by Faith in the Heart of a Be-'liever. And a Believer (if he be truly ſo) loves 'him ſincerely, and conſequently, loves him as his '*Sanctification*, as well as his *Wiſdom*, *Righteouſneſs*, 'and *Redemption*.'

That Chriſt is Holineſs to Perfection, and as ſuch our Sanctification, is a glorious Truth, and our unſpeakable Privilege. That Chriſt dwells in our Hearts by Faith; and that every true Believer loves him as his Sanctification; are likewiſe glorious Truths, and precious Privileges of the Sons of God.

But when we ſay, That *Chriſt is Holineſs to Perfection*, and as ſuch *our Sanctification*: We are to regard, 1. What Chriſt is in Himſelf *perſonally*, as our *repreſenting Head*. And, 2. What He is to us *relatively*, as our *Head of Influence*; in whom dwells a Perfection of Holineſs, of the Spirit of Grace and Holineſs, to be communicated unto us. In both

Reſpects, He dwells in the Heart of a Believer by *Faith*. In the *Firſt*, As Chriſt is Holineſs to Perfection in his own Perſon, as our repreſenting Head; ſo he dwells in our Hearts by Faith, in that the Holy Spirit, thro' the Word of the Goſpel, reveals him as ſuch in us, and our Faith receives him as ſuch, views him, joys in him, and cleaves to him as ſuch. In the *Second*, As Chriſt is Holineſs to Perfection in himſelf, as our Head of Influence, as the Fulneſs of all Grace and Holineſs, of the Spirit of Grace, and of the Graces of the Spirit, dwell in him, to be communicated to us; ſo he alſo dwells in our Hearts by Faith, in that the Holy Spirit, thro' the Word, reveals him in us as ſuch, and as ſuch our Faith receives, joys in, and cleaves to him. Yea, as ſuch, we by Faith receive from him, *of his Fulneſs, and Grace for Grace.* — Thus Chriſt dwells in our Hearts by *Faith*. And every true Believer *loves him*, in both Reſpects, as his *Sanctification*.

Again, Chriſt may be ſaid to live, or dwell in us, by his *Holy Spirit*. Who hath taken Poſſeſſion of our Hearts for Chriſt, to form his *Image* there, a new, a holy Nature in us, in Conformity to Chriſt, the new *Adam*, our holy Head. And *He*, the eternal Spirit, *that hath begun this good Work in us, will perform it until the Day of Jeſus Chriſt*. He abides in us as *the Spirit of Grace*, to maintain and increaſe every Grace in us, until the Life of Grace is perfected in Glory. And in this Reſpect, as the Spirit of Grace, and all Grace by him, is communicated to us thro' Chriſt, and received by Faith; ſo our JESUS is to us, the *Fountain* of Holineſs, that maintains all the little *Streams* of it, that flow in our Hearts and Lives, and ſpring and riſe continually, towards the perfect Holineſs and Glory of eternal Life.—In *Chriſt* our

our holy Head, we have a Perfection of Holineſs for Repreſentation; and alſo for Communication: But we have not yet a Perfection of Holineſs communicated to *us*, as *the Spirits of juſt Men made perfect*, now have in Glory, and as *we* ſhall ſhortly have with *them*.

And we are to diſtinguiſh between what Chriſt is in *Himſelf*, and what we are in *ourſelves*, as Branches in him, our holy Root. Between that Holineſs which we have in him, for *Repreſentation*; that which is treaſur'd up in him for us, for *Communication*; and that which we have from him, or *communicated* thro' him. The two former, are perfect in *him*, the latter is imperfect in *us*.—Yet is it Holineſs of *Truth*, tho' not Holineſs of *Perfection*. Any otherwiſe than as it extends to *Parts*; for as to *Degrees*, there is much wanting: In our Faith and Love, our Hope and Patience, our Meekneſs, and every Grace.

But, ſhould we not *lie againſt our Right*, our Privilege as born of God, and Saints of his, if we ſaid, That there were *no ſuch Graces in us?* Or, *no* ſuch perſonal inherent Holineſs, communicated to *us*, or to be looked for by us, thro' Chriſt?

But, my Brother, tho' this Holineſs is *in* us, *in* ourſelves; yet is it not *of* ourſelves, but is *Chriſt's Life* in *us*, communicated to us, and maintained in us by *him*. By Virtue of our inſeperable Union to him and Communion with him. Juſt as the Life of the *Branches*, is the Life of the *Root* in *them*, or the Sap and Fulneſs of the *Root*, communicated to *them*.— And ſo it vaſtly *differs* from what you hint, as to *Phariſaical Holineſs*, that proceeds from the *Self-righteous Spirit* of an unregenerate Man, that is

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ſet up in *Oppoſition to Chriſt*, and as ſuch ought to be *rejected*.

But, my dear Brother, to cloſe in a few Words, let me come home to your own Soul: Do *you love Chriſt* as your *Sanctification*, to preſent you *holy unto God*, completely ſo, in his own holy Perſon, in his own inherent Perfections? Don't you alſo *love him* as the *Fountain of Holineſs*, to make you perſonally and inherently *holy*, to increaſe your Holineſs here, and to perfect it hereafter: Or, to *ſanctify you wholly, in Spirit, Soul and Body?* Don't you *groan* under that preſent *Unlikeneſs* to Chriſt, which you ſee and feel in your own Heart and Life? Don't you *rejoice* in Hope of that glorious Day, when you ſhall be perfectly *like* your SAVIOUR? When, as a complete Piece of the Holy Ghoſt's Workmanſhip, you ſhall be perfectly *conformed unto Chriſt's Image*; in your *Soul*, unto the Glories of his *Soul*, and in your *Body*, unto his *glorious Body?* Yea, Don't you *rejoice* to feel Chriſt living in *you* by his *Holy Spirit*, working, maintaining and increaſing, the ſame Graces in *your Heart*, in your little Meaſure now, which to the higheſt Perfection are in the *Heart of Chriſt?* And don't you *rejoice in God your Saviour*, when you feel him thus working ſpiritual Life, the Life of Grace and Holineſs in you, inaſmuch as this is the very *Beginning* of Life eternal, that ſhall certainly and ſpeedily, ſpring up and riſe, unto that perfect and eternal Glory?—If *ſo*; *you* are none of *them* that *reject and deſpiſe inherent Holineſs*. But may ſay with all the *Saints*, who earneſtly deſire to have all *Mortality*, reſpecting Soul and Body, *ſwallowed up of Life*, of perfect Holineſs and Glory; *Now* HE *that hath wrought us for the ſelf-ſame Thing, is* GOD, *who hath*

hath alſo given unto us the Earneſt of the Spirit, 2 Cor. 5. 5. As certainly as we are thus prepared for Glory here, we ſhall hereafter enjoy the *Glory* prepared for us. As ſurely as we have now *receiv'd the Earneſt of the Spirit*, we ſhall ere long *poſſeſs* our vaſt *Inheritance in* GOD. — And rejoicing in *Hope* of that Day's Glory, let us live by *Faith*, and walk in *Love*, in all Manner of holy Converſation, as God's *dear Children*; as *Heirs of* GOD, *and joint Heirs with* CHRIST! —— *Great Grace be with you!* In JESUS our Love, our Life, our ALL, I am, my dear Brother,

Your very affectionate Friend and Servant,

LETTER XL.

To Mrs. *H———ys.*

My very dear Siſter in Chriſt,

I Rejoice before God, and give Thanks to him, for all your Joy, given of his free, rich Grace. That my poor Letters have been made ſweet, and uſeful, is the Lord's Kindneſs to *you*, and Grace unknown to unworthy *me*. That they are given you as an Anſwer of Prayer, and made doubly entertaining to you, is from that Infinity of *Love* which is in God's Heart towards you; which to ſhew its immenſe Glory and Fulneſs, breaks out upon you in double Beams and Streams, and makes you *poſſeſs the Double*. *Single Mercies*, my Siſter, are not *great enough*, to anſwer the infinite *Greatneſs* of God's Love to *you*. And in all thoſe bright Diſplays of it, which

which with a double Glory have hitherto ſhone upon you, you have ſeen but little of Love's immenſe Brightneſs. No, there are *Ages to come*, to an eternal Space, wherein *God who is rich in Mercy, for his great Love wherewith he loved* you, *even when dead in Sins*, will *ſhew the exceeding Riches of his Grace, in his Kindneſs towards you thro' Chriſt Jeſus.* As to that Delight the Lord gave you by my Letter, while I hinted the bleſſed Uſe he made yours of unto me, for which you had pray'd; I well know what it is. That it much affects the Heart, thro' the Lord's Working, when we hear from our dear Friends, that what we wrote to them were bleſt for the ſame Ends which we aſked of God. Inaſmuch as his infinite Grace to us, in regarding and ſucceeding our weak Attempts for his Glory, and in his attending to the Voice of our Cry, doth therein ſhine radiantly. It is God's Favour to *us*, and to *his* thro' us, unworthy as we are, and ſee ourſelves to be, that affects and delights our Souls, that humbles us in the Duſt before him, and raiſeth our Hearts to praiſe him. And a Thouſand, Thouſand various Ways and Times, infinite Love hath and will have, to caſt upon us its infinite Glory, to our unſpeakable Joy, and to look us (in our Creature-Meaſure) into its own bright Image. And ſince *God our Father* hath ſet his Heart upon us as his own in *Love*, and delights to diſplay his free, great, unchangeable and eternal Love to *us:* O what ſtrong Obligations are we under, to walk before *him in Love*, as his *dear Children!*

And as to your preſent Trial, my dear Siſter, it ſprings from the Love of God. The Lord hath loved it unto you, on Purpoſe to give you an Opportunity thereby, to ſhew your Love and Obe-

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dience unto him. O! prize it; bleſs God for it; and pray for Grace, that you loſe it not, but improve it. Much, very much depends upon your Behaviour towards God under it. The *Glory of God*, or his being glorified by you upon the Earth, is concern'd in it. And tho' your preſent Carriage towards the God of Love under this Trial, is but *tranſient*; yet if you behave well, with that Love and Duty which becomes a Soul infinitely beloved of the LORD, the Glory brought to his great Name thereby, will be *permanent*. It will be an eternal Truth, that at ſuch a Time, under ſuch a Trial, you glorified the God of Love, by an obediential and cheerful Reſignation, of a moſt dear Enjoyment that he call'd for. Which will be to his eternal Honour and Pleaſure, and to your eternal Glory and Joy. And on the other Hand, if you are Selfiſh, and don't in Love to God's Glory, give up what he calls for; it will be an eternal Truth, that at ſuch a Time, you diſhonour'd the God of Love; and *permanent* will be the Diſhonour that you caſt upon him, as to his manifeſtative Glory. And an eternal Truth it will be, that in that Part of your Behaviour, the God of Love could have no Pleaſure. And as to yourſelf, tho' pardon'd, and when glorified, it will be Matter of your Humiliation, and Self-Abaſement forever, and a Means of your Loſs of that *Praiſe, and Honour, and Glory*, which otherwiſe you would receive in the *Day of Chriſt*.

This I write, my dear Siſter, to ſhew you a little, of what great Moment, your preſent Carriage is and will be. Tho' I well know, that you are without Strength to behave *well*, if *God worketh* not *in you both to will and to do of his own good Pleaſure*. And that his free Grace, will forgive all your Unkindneſs

and Ingratitude to him, and be eternally glorified in its Superaboundings, over all the Aboundings of your Sin, wherein you fail of Duty.——But, O my dear Child, let us be concern'd about an active *glorifying of God in Trials!* And let this be *thy* Concern, in *that* which at preſent abides thee. Prize the preſent Moments of your Trial. They are *precious Moments*; in that therein you may bring *eternal Glory unto God.* They are *fleeting Moments*, they'll ſoon be *gone*; improve them in the Inſtant they *appear*, or you'll loſe them *forever*; *theſe* Moments of Trial, will come *no more.* Therefore aſk Help of God, and ſet about your Work in good Earneſt. — Love GOD for his *own Sake*, for the Excellency of his great BEING, and the Glory of all his *Works*, and for all his wondrous *Grace to you.* And love *nothing elſe*, no Creature or Thing, but for *his Sake*, nor keep any Thing from *him*, that *he* calls for. Reſign up your deareſt Enjoyments, as *Abraham* did his *Iſaac*; and you like him, ſhall be called *the Friend of God.*—O what can be too *dear*, to part with for HIM, who ſpared not his own SON, but deliver'd him up to bear Sin and the Curſe, Wrath and Death for *you!* For your eternal Life! What can be too *dear*, to part with for the LAMB, that gave himſelf a Sacrifice for *you!* His own Soul, in your Soul's Stead, to redeem you from endleſs Miſery, unto eternal Glory, to marry you to, and make you happy in and with himſelf forever! And what can be too *dear*, to part with for the *Holy Ghoſt* your *Comforter*, who in infinite condeſcending Grace, *dwells* and *works* in *you*, as the Well-Spring of all your Joy and Holineſs! The Honour you owe to all the Three Perſons in God, calls for your cheerful Compliance with the Divine Will. The Father's,

Son's

Son's and Spirit's *Love*, their infinite *Bounty* towards *you*, calls for *your Love and Duty*, that you will give up yourſelf and All, unto the God of Love, for his preſent and eternal Glory. — And *you* ſhall loſe *no* Glory nor Joy, by prefering the Glory of *God*, and the Good of his *People*, if he calls your Miniſter to ſerve in another Place, above all thoſe ſweet Enjoyments you have had under his Miniſtry in that Place where your Lot is caſt: But in Exchange, for *all* you part with for the Lord's *Sake*, and for the Furtherance of his *Goſpel*, you ſhall receive an *Hundred-fold* in this *preſent Time*, and in the *World to come*, *Life everlaſting*.

And as to that which augments your Trial, 'That 'you can't ſee it to be the Lord's *Will* that he 'ſhould remove:' Give up your *own* Will and Wiſdom entirely to *God's*: And in *his Diſpoſe*, who works all Things for his own Glory and the Good of his People, be *you* at *Reſt*. If your Miniſter removes, it will be apparently the Will of God's *Providence*; and doubtleſs the Lord's Servant will think, that in his Removal he conforms to the Will of God's *Precept*. And if he ſhould, as you fear, *miſtake* the Call of Providence; yet as he acts *ſincerely*, God will over-rule it for his *own Glory*. The Miniſters of Chriſt for the Good of his People, like *Clouds* for watering the Earth, are *turned about by* God's *Counſels*. And will you not allow God to have his own Mind, for his own Praiſe? And will you not ſubmit thereto, yea, delight therein for his Glory?

I rejoice that ſuch a Spirit is in you, that the Lord hath thus in ſome Meaſure wrought on your Heart. That tho' in his infinite Grace, he hath told you that it ſhall be *well with you*, that *you ſhall be fed*:

You can tell him, 'That you prefer the Proſperity 'of *his Sion*, above *all Joy*.' Now your Will flows into *God's Will*, and you know no Intereſt but *his*; our *Lord is glorified in you*; and this ſhall be unto *your Glory* and *Joy*, both here and hereafter. It delights your loving Lord, to ſee you thus *willing* in the *Beauties of Holineſs*. And lo, all your *Unwillingneſs*, from remaining *Sin*, he freely and fully *pardons*. Go on therefore moſt cheerfully to reſign up what he calls for, and labour to increaſe in Duty, for God's increaſing Glory. And your Joy and Glory ſhall be great and full.——*Great Grace be with you!* I am, my dear Siſter,

Yours moſt affectionately,

LETTER XLI.

To Mr. *L*———*s*.

My dear Brother in Chriſt,

I Have read with Pleaſure Mr. *B*——*n*'s Sermon; and rejoice, and give Thanks with you, that the Goſpel, as an Anſwer of your Prayers, is preached in your Pariſh Church. O may the Lord ſtrengthen his Servant more and more, to ſpeak unto the People *all the Words of this Life!* May the *Holy Ghoſt fall upon them that hear the Word!* And *many believe, and turn unto the Lord!*——I rejoice likewiſe, that in all your Wanderings, and amidſt all the Shakings you have met with, you have been kept from falling in with thoſe, who have ſadly fallen into the *Denial* of the Work of the Holy Ghoſt in the *Reno-*

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vation of our *Nature:* Or, our inherent *Meetneſs* by *Grace*, for *eternal Glory.*—O my Brother, your Preſervation in Dangers, your Deliverance from Evil, and your being led afreſh into *green Paſtures*, and made to lie down beſide the *ſtill Waters*, are all owing to the LORD your *Shepherd*'s Kindneſs and Care. He that lov'd and dy'd for you, he that lov'd and quickned you when dead in Sins, had his Heart, his Eye, his Hand, in boundleſs Compaſſion, fixt upon you as his *own.* And *never*, *never* will he *leave* you, nor *forſake* you, but guide you continually thro' this weary Wilderneſs, and bring you ſafely to the Land of Reſt.—And fear not, my dear Brother, your being one of Chriſt's *Sheep:* For you have his *Mark* upon you. You *hear his Voice and follow him.* You have heard his Voice in the *Law*, to your Conviction of Sin and Miſery, and utter Inability to help and ſave yourſelf. You have heard his Voice in the *Goſpel*, and thro' the Declarations and Promiſes of Grace, you have had a Revelation of the glorious Remedy, of the infinite All-ſufficiency and Willingneſs of the great Saviour, to ſave unto the uttermoſt. Whence, deſpairing of any Help in yourſelf as a Sinner, and believing all Help in the Saviour, your Soul is drawn after him, to cleave unto him, and depend upon him, and his Righteouſneſs and Strength, for your Juſtification and Salvation; and alſo, to follow on to know him, to enjoy, love and fear him, according to, and in his bleſſed Word and Ordinances. And unto *you* that thus hear the great Shepherd's Voice, and follow him, unto *you* as one of his own *Sheep*, he *gives*, and will *give eternal Life:* And *none* of your Soul-Enemies, ſhall *pluck you out* of his Almighty and All-gracious *Hands. Chriſt hath received you to*

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the Glory of God; (to give you the preſent Right, and future Enjoyment of it) and will keep you ſafe *forever*.—But,

You ſay, 'I have much Diſpute in my Mind, 'whether the Lord hath ever wrought any real 'Work on my Soul.'—I know, my Brother, that Satan and Unbelief will ſay, *nay*. But ſince you can ſay from the Bottom of your Soul, 'That you *love* 'the *Brethren*, of all Denominations, without Di-'ſtinction, who *love* our dear *Lord Jeſus Chriſt*:' And ſince the Apoſtle *John* ſaith, *We know that we are paſſed from Death to Life, becauſe we love the Brethren*: And, *he that loveth, is born of* GOD: Which will *you believe*, the *God of Truth*, who thus witneſſeth in his Word, to the Reality of his good Work on your Heart; or the *Father of Lies*, who ſuggeſts the contrary? O! for God's Honour, and your Soul's Joy, *ſet to* your *Seal, that* GOD *is true*. Bleſs him that he hath *begun* his *good Work in you*; and be confident that he will *perform it until the Day of Jeſus Chriſt*. Until you are made perfectly like Chriſt, in Soul and Body, and bleſt with the full and endleſs Viſion of his Glory.—But again,

You ſay, 'I am the *barren Fig-Tree*, that is fit for nothing but the Fire.' But ſince you love Chriſt, his People, Word and Ordinances; you bear ſuch *Fruit*, that is to be found upon none but thoſe who are *Trees of Righteouſneſs, the Planting of the* LORD, *that* HE *might be glorified*. And however little your Fruit may be; the LORD will not *deſpiſe the Day of ſmall Things*. No; you are *his pleaſant Plant*, and in your Fruit, his Soul delighteth. And tho' the Fruit you bring forth to him, is but ſmall; and uncomely in your own Sight; ſuch is the infinite *Grace* of your dear *Lord Jeſus*, that

that from his Heart's Delight in you, and your Fruit, he will admire it, with an *how fair is thy Love!* —— And under all your remaining Unfruitfulneſs, your compaſſionate Saviour, pities and pardons you. And tho' for your real and apprehended *Barrenneſs*, you deſerve the *Fire*, and are fit *Fuel for everlaſting Burnings:* To the Fire of *Hell*, you ſhall *not go.* No, dear Soul, JESUS for *thee*, hath borne thy *Sin*, and endur'd thy *Hell!* HE gave his own Soul, to ſuffer thy Deſert, in thy Soul's Stead! HE expos'd Himſelf, his bleſſed SELF, to *Curſe* and *Wrath*, to the Fire of God's flaming Vengeance for *Thee!* That Thou from Sin and Curſe, from Wrath and Death, might'ſt be forever *ſet free!* —— And now, *Sin* being condemn'd by the Dying of the Lord Jeſus, hath not, *ſhall not have the Dominion over you*; but ſoon ſhall be utterly deſtroy'd, and rooted out of your Nature. No Curſe, nor Wrath ſhall ever light upon you. You ſhall not be *hurt of the ſecond Death.* You are *bleſſed*, yea, and you *ſhall be bleſſed.* Nothing but Life and Bleſſedneſs, Joy and Glory awaits you, as a Believer in the Son of GOD. And if CHRIST is *precious unto you, altogether lovely, all Deſires*; *you* are a *Believer. You* are of *Faith*, and *bleſſed* with *faithful* Abraham; a *Child*, and an *Heir* of GOD, thro' and with CHRIST.

Come then, dear Soul, get by *Faith* into the *Lamb's Wounds*; and there hide *thyſelf* from fiery Indignation due for *Sin.* The *Sufferings* of the *Saviour*, are a ſafe, a joyous, a Life-giving, and glorious *hiding Place* for a *Sinner.* Go then, believing on Chriſt crucified, the Paſſover-Lamb, ſacrificed for you, caſt yourſelf down at the Saviour's Feet, and at the Foot of God your Father in him, and confeſs

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and bewail all your Ingratitude to the LORD, who has been, is and will be *very gracious unto you.* Spread your Caſe before the LORD, lament before him all your *Barrenneſs*; tell him, that if he was to deal with you after your Sins, you deſerve the *Fire.* And yet in the Faith of God's Free Grace, through the Blood of Chriſt, and in the Name of JESUS, aſk for more of the *Holy Spirit.* For lo, the God of Compaſſions, will not condemn you. Moſt graciouſly he will hear your *Moan:* His *Bowels* will be *troubled* for you, and moſt ſurely will he have *Mercy* upon you: And make you as one of his *eſcaped Remnant*, yet to take *Root downward*, and to bear *Fruit upward:* To the Glory of God by *you*, and to your Glory in and with *him*, both preſent and eternal.——*The Love of God our Father, the Grace of our Lord Jeſus Chriſt, and the Communion of the Holy Ghoſt be with you!* So prays, my dear Brother,

Yours moſt tenderly in the Lamb's Bowels,

LETTER XLII.

To Mr. *F*———*o.*

Dear Sir,

YOURS I receiv'd, and return Thanks; and I bleſs the Lord, who hath made my poor Books and Letters of Uſe unto *you.* O dear Sir, if by any Means, Chriſt and you are brought together; how happy are you! I rejoice that you have ſuch a Sight of the Worth and Excellency of precious JESUS, that you

you eſteem none 'Poor, that have Him, and none 'Rich, that want Him.' And ſeek ſtill, dear Sir, a further Acquaintance with the invaluable Worth of this *Pearl of great Price!* And a more full Satisfaction of *Intereſt*, in Him. For the *Riches of Chriſt*, are abſolutely *unſearchable!* A Mine of immenſe Treaſure, that can never be bottom'd by Men nor Angels, to an endleſs Eternity! His perſonal Worth and Glories, are infinitely beyond the Conception of a finite Mind, and the Expreſſion of an Angel's Tongue. His relative Worth and Excellencies, as a Saviour, in Relation to us Sinners; do infinitely ſurpaſs, either Human, or Angelic Deſcription. But are and ſhall be initially and increaſingly known and enjoy'd, unto begun and perfect Bliſs and Glory, thro' Time and to Eternity, by thoſe happy Souls, who are bleſt with Intereſt in Chriſt, and Communion with Him in all his unſearchable Riches. *Chriſt is* what He *is*. A Maſs of immenſe Beauties, Glories and Perfections, an infinite, preſent, and eternal ALL! And what He is in *Himſelf*, He is for every *Soul* that deſires him. That deſires HIM, above all Things, HIM, if it was ſtript naked of every Thing, for its Portion. And is this *your Deſire*, Sir? Then CHRIST is *yours*. This invaluable *Pearl*, is *yours*. Freely yours, fully, unchangeably and eternally *yours*. Receive him, embrace him, delight in him, and give up yourſelf entirely to him. Live upon Chriſt, as your Portion. Rejoice in your wondrous Lot. Spend your Life in delighting in his Beauties, in admiring and adoring his infinite and eternal Excellencies. Look upon your *Beloved's fair Face*. There's ne'er another ſuch a *Beauty*, in *both Worlds!* And lo, He loves *you* infinitely! Labour in all appointed Means, to love *Him* increaſingly. Give Chriſt your *Heart*. He aſks it of you; He delights

in your *Love*; He is well worthy of it. It is your Duty, your Bliſs, your Glory to love him. It is begun Heaven, to love him. Your preſent Life of Grace, and future Life of Glory, doth and will conſiſt in Communion with Chriſt in Love. In *his* loving and embracing *you*, in infinite, free, condeſcending Grace; and in *your* loving and embracing *Him*, with the higheſt Reverence and Adoration. Seek much of this Life of Love, of this Life of Heaven, here on Earth. The more you attain of it, the more will your dear Lord be glorify'd in you; and the greater will be your Joy in him here, and your Glory with him hereafter. There is nothing on Earth worthy of your Love, for its *own* Sake. Love every Thing that is lovely or deſirable here, for *Chriſt's* Sake; as *his* Glory ſhines therein, and as *his* Honour and Intereſt, is and may be advanc'd thereby. And as to all the grieving, afflicting Things, which you meet with here, view *Chriſt*, that *Tree of Life*, caſt into theſe *Waters of Death:* View Chriſt in the Troubles you meet with, ſee them in his Hand, flowing from his Love, deſign'd and over-rul'd for his greater Glory, and for your greater Advantage, preſent and eternal: And you'll ſoon find the *bitter Waters*, the Waters of Affliction, made ſo *ſweet*, that you'll freely *drink of them*, ſubmiſſively and patiently, cheerfully and thankfully. *Uſe the World*, as *not abuſing it*; as not ſetting your Heart on the moſt pleaſing Things in it: For they give but a flattering Light. And on them all, *Vanity and Vexation* are written. And let no diſpleaſing Things, much ſink your Spirit. Remember, The *Time is ſhort*; and that you are a *Stranger* and a *Pilgrim on the Earth*. You'll ſoon reach *Heaven*, your Country above, that *City* which *God* hath *prepared* for you, where all Things will be according to your Wiſh,

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and far ſuperior for Bliſs and Glory. There, in Joys unknown, you ſhall keep an eternal *Sabbath*, in the full and immediate Viſion and Enjoyment of God and the Lamb, together with all the bleſſed Saints and glorious Angels, to the Days of Eternity. And mean Time, bleſs God for your preſent *Sabbaths*, for the Reſt you enjoy in *Sion*, in the Church below, on the Lord's Days; every of which is an Earneſt, and as it were the Firſt-Fruits, of your eternal Reſt.

And as to your preſent *Work* in the World, like it well, for *Jeſus* Sake. Do all for *Chriſt*, in Obedience to his Command, as under his Eye, by his Aſſiſtance, and for his Glory; and that will make all *ſweet* and *eaſy*. As to your preſent *Station* in the World, Sir, that is but as it were for a Moment: 'Twill be ſoon over; and much ſooner may your Life be at an End. Covet earneſtly, while under the Yoke, to glorify Chriſt, by all lawful Obedience to your earthly Maſter: To ſhew forth that Meekneſs and Lowlineſs of Heart, in your Meaſure, which glorioufly ſhone in Chriſt; to be like your Lord, to learn Obedience by the Things which you ſuffer. And if in ſo doing, you cannot pleaſe the Maſter you have on Earth; remember for your Comfort, that you have a Maſter in Heaven, that is well pleaſed with every Thing you do, with a ſingle Eye to his Glory. And that in the preſent Service you do to the Creature, you ſerve the *Lord Chriſt*, and of Him ſhall receive the *Reward of the Inheritance*. O dear Sir, prize the preſent Service you are call'd to do for your Maſter, and improve it to the utmoſt, as an Opportunity put into your Hands to glorify Chriſt, which will ſoon be over, and come no more. And great will be the Conſequence of your Obedience, if in Love to Chriſt, you obey your Maſter with

Meekneſs and Patience, Cheerfulneſs and Faithfulneſs: Inaſmuch as hereby, you will *glorify Chriſt* in the *preſent Time*; which in his infinite Grace ſhall be found unto your *Praiſe, Honour and Glory, at* his *Appearing*. O what a rich Reward of all your preſent Work, will Chriſt's *Well done* be at laſt, when as his *good and faithful Servant*, He bids you *Enter into the Joy of* your *Lord!* In this, and all the Paths of Obedience then, with Freedom of Spirit, as the Lord's Free Man, by Faith in Chriſt, and Love to Him, run the *Race* that is ſet before you on the Earth, until you reach the immortal *Crown* in Heaven. —I commit you to the Love and Care of the great Shepherd. Pray for me, who am, dear Sir,

Yours moſt Affectionately,

In the Bowels of Chriſt,

LETTER XLIII.

To Mrs. G———*n.*

My dear Siſter in Chriſt,

I AM glad my laſt Letter and Book, and brief Hints on God's Fatherly Chaſtiſements were of Uſe to your dear Soul. All Glory to our good God! —I hear your Trials increaſe. Be not diſmayed: They are but an increaſing Diſplay of the Lord's Kindneſs to you. As many as He *loves*, He *rebukes* and *chaſtens*. His Deſign therein, is to make you a *Partaker of his Holineſs*. To try, and brighten your Graces, to enable you to glorify Him, and to prepare you for endleſs Glory in and with Him. *If* you *endure*

dure Chaſtning, God dealeth with you *as with his Sons: for what Son is He whom the Father chaſtneth not? Afflictions* as the natural Fruits of *Sin* and the *Curſe*, are common to *all Men*. But *Afflictions* to *God's People*, are his *Fatherly Rebukes*, that flowing from his Love, thro' the Blood of Chriſt, are made choice *Bleſſings* by his Holy Spirit; and as *ſuch*, none but his *Children* ſhare in them. — And you may know, my Siſter, that your *Afflictions* are *Bleſſings* unto *you*, if under the ſame at Times, you have an *enduring Spirit* given you. If you *endure Chaſtning*; God dealeth with *you* as with his *Children*. What doth Affliction work upon your Heart? Do you ever think, when under ſmart Strokes by the Rod, 'Oh, I have de-'ſerved this, and much more! I have deſerved Hell; 'and it is of the *Lord's Mercy*, that I am *not con-'ſumed! I will bear the Indignation of the* LORD, *be-'cauſe I have ſinned againſt Him*; *until He plead my 'Cauſe, and execute Judgment for me: For tho' He 'cauſe Grief, He will have Compaſſion, according to the 'Multitude of his Mercies*. I will *humble* myſelf un-'der the *mighty Hand of God*, that I may glorify 'Him, and *He will exalt* me in *due Time*. *He know-'eth the Way that I take*, that I flee unto Him for 'all Salvation, and deſire to love and fear Him, *and 'when He hath tried me, I ſhall come forth as Gold.*' If theſe are the *Workings* of your *Heart*, you *endure Chaſtning:* You endure it as a *Child of God*, and unto *you* it is a *Bleſſing* of your *heavenly Father*. — Your *light Affliction which is but for a Moment, worketh for* you (thro' the Lord's Operation, Increaſe of Grace, unto) *a far more exceeding and eternal Weight of Glo-ry*, O my dear Siſter, *reckon that the Sufferings of this preſent Time, are not worthy to be compared with*

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the Glory which ſhall be revealed in you! Your Afflictions are as Waters that *paſs away*, that are here one Moment, and gone the next; but your Joy and Glory, if you meekly endure the ſame, yea, and the *Lord's* Joy and Glory in *you*, as well as *yours* in *Him*, will endure *forever!* *In Patience* then *poſſeſs your Soul.* For tho' like the *burning Buſh*, you are all on *Fire*, GOD is in the *midſt* of you, and you ſhall not be *conſumed.* Remember, The *Way* to the *Kingdom*, lies *thro' much Tribulation.* And while in a *World* of *Trouble*, in the Boſom of *Chriſt* you ſhall have *Peace.* And ſoon by the Waters of Affliction, you ſhall paſs to the Haven of your eternal Reſt. Therefore, *Lift up your Head*; becauſe *the Day of your Redemption draweth nigh.*

And while you are *a Stranger and a Pilgrim on the Earth*, aſk Help of God, that in every Place where you may come, you may *glorify your Father which is in Heaven.* O my dear Child, fear not the Faces of *Men*; but bear a becoming Teſtimony for *Chriſt* before *all.* And HE will *confeſs your Name*, as one of *his Witneſſes*, before his *Father* and his *holy Angels*, when He *comes in his Glory:* To *grant* you as an *Overcomer*, to *ſit with* Him *in* his *Throne*, *even as* He *alſo overcame*, *and is ſet down with* his *Father in his Throne.*— Unto the tender Care of our Loving Lord, I commit you; and in Him, am,

Yours moſt Affectionately,

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LETTER XLIV.

To Mr. *W——t.*

My dear Brother in the Lord,

I AM glad you are help'd to rejoice in God's unchanging Love. Indeed my dear Friend, if the Love of the LORD towards us was not infinitely free and unchangeable, we were undone. But O bleſſed be God! He hath loved, He doth, and will love us freely; from his own Heart, and not according to our Worthineſs. For we, alas! ungrateful we, have *played the Harlot with many Lovers*, and *done evil Things as* we *could.* And yet the LORD our *Maker*, our *Huſband* ſaith, *Return again unto* ME. O what Grace is this; that there ſhould be Room for us in Chriſt's Heart and Arms, even after we have ſpoken and done as evil Things againſt him as we could! Let the Loving-kindneſs of the Lord towards us, melt us into Repentance, Humility and Self-Abaſement, and excite us to cleave unto Him cloſer than ever. O we have loſt much of our precious Time already, many of our choice Opportunities of glorifying GOD upon the Earth. *Let the Time paſt ſuffice.* Let us *henceforth*, *conſtrain'd* by *the Love of Chriſt*, *live unto* HIM *who died for us*, *and roſe again.*

And now in an eſpecial Manner, as you are going to engage in the Affairs of this World, intreat your Beloved's Preſence to go with you, and his gracious Direction and Protection to be given you. The World is an evil Place, beſet with Snares on every Side. But our dear Lord hath prayed for us, That while we are *in the World*, we may be *kept from the Evil*

Evil of it. O the infinite Grace of our dear Lord Jesus! *Having loved his own which were in the World, he loved them unto the End!* To the End of his being in the World, he manifested his Love to his own that were in it. And thus he will love his own which are in the World, unto the End of Time. He will love us all safe, thro' a thousand Deaths and Dangers, into his own immediate Presence, into that Fulness of Life and Glory which he hath prepar'd for us at God's Right Hand. And then, having us all with him where he is, which is his Heart's Desire and will be his Heart's Delight, He will love us forever: In ceaseless, bright and increasing Shines of infinite Favour, He will love us to the Days of Eternity! — And mean Time, He hath pray'd for us while in the World, That we might be *kept from the Evil*, and *sanctified thro' the Truth.* For not only for his own that were with Him in the World, did he thus pray, but for all them that *should believe on* Him, *thro' their Word*, even to the World's End. He had *you* and *me*, and every of his *own* which are *now* in the World, that live in these last and evil Times, upon his *Heart*, when He put up that Prayer to his Father, more than seventeen Hundred Years ago. And the Heart of Christ is not changed yet, nor is his Care the less for us now he is exalted at the Right Hand of the Majesty on high. No, tho' set down with his Father in his Throne, far above all Principality and Power, He forgets not his poor Brethren in this low Land, in the midst of Enemies, encompass'd with innumerable Sins and Sorrows. But useth all his Interest with his and our Father, for our Relief and Succour. *He is able also to save* us *unto the uttermost, seeing he ever liveth to make Intercession for* us. And never will He be at Rest, till He hath lov'd and pray'd us all Home,

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till He hath ſet us, his *Poor*, on *high from Affliction*, and lifted us *Beggars, from the Dunghil, to ſet* us *among the Princes of his People.* Yea, till he hath ſet us down as victorious thro' his own Love and Blood, with *Him*, upon his own *Throne.* O *glorious Lover!* O *Knowledge-paſſing Love!* — *Let us* then, my dear Brother, ſince Chriſt pray'd for us on Earth, and intercedes for us in Heaven, *come boldly to the Throne of Grace, to obtain Mercy, and to find Grace to help in* all our *Times of Need.* And let us *ſet* our *Affection on Things above, where Chriſt ſitteth at the Right Hand of God. As Strangers and Pilgrims on the Earth*, let us *ſeek a better Country.* Our *incorruptible, undefiled Inheritance that fadeth not away, is reſerved for* us *in Heaven.* Thither let our Souls aſcend. Chriſt is gone before to *prepare Places* for us; and ſoon He will *come again, and receive us unto* Himſelf, *that where* He is, we *may be alſo.* — Unto the tender Care of our own Lord Jeſus, I commit you; and wiſhing your Soul's Proſperity, I am, dear Brother,

Your affectionate Friend in Chriſt,

LETTER XLV.

To Mrs. *E——y.*

My dear Siſter in Chriſt,

GREAT is the Grace that hath brought you acquainted with *Jeſus*, and with the *Love of God* in *him.* And who, or what ſhall *pluck you out* of your Saviour's *Hands?* or *ſeperate* you from the Love of God which is in Chriſt Jeſus your Lord?

Have you committed your Soul into the Hands of *Jesus*, for *all Salvation* by Him? *Christ* has receiv'd you to the *Glory of God*, and will keep you safe *forever*. Have you found *Jesus?* You have found *Life*; and shall *obtain Favour of the* LORD. God's manifestative Favour, from the infinite Love of his Heart, shall compass you about. *With Favour* will He compass you, as with a *Shield*. If GOD undertakes to defend you, my Sister, He will do it *well*; He will do it like HIMSELF. As the God of Love, to the eternal Glory of his Grace. — I hear that the Lord hath taken away your *little One*. Be of good Cheer: He hath not taken away *Himself*. And in HIM you have ALL, tho' you was stript of *every Thing*. Your *Portion*, the LORD, the *Lot* of your *Inheritance*, is still *untouch'd*. And the *Creature* is taken from you, that the *Creator* may be the sweeter to you. GOD's Sweetness, is best *reliſh'd*, by Souls *weaned* from *Creature Comforts*. And *His* infinite All-sufficiency, best *known*, when *Creatures fail us*. When *Brooks* are dry'd up and gone, the *River* of God, GOD our River, of full and endless Joy, abides. And the *Streams* thereof, in the midst of *Trouble*, shall make *glad* the Citizens of *Sion*. O my Sister, is GOD *yours!* You are *rich enough*, you can know *no Want*. Turn the *Mouth of Faith*, to *infinite Fulness*, open it *wide*, and thence take your *Fill*, of new and springing Pleasures, from an Ocean of Delights, that is bottomless, boundless, endless! *Delight thyself in the* LORD; and HE *shall give thee the Desires of thine Heart*. O cast not such a Dishonour upon the LORD your Portion, by unmeet Heaviness for the Loss of a *Creature*, as practically to say, GOD *is not enough!* Esteem the LORD to *be* what He *is:* To be ALL, and *your* ALL. 'A little Love (as one well said) to

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'a Creature, muſt ſuffice a Soul that is married unto 'Chriſt.' And again, 'Give God your Heart, and 'you will give him Leave to take what He will that 'is yours, and rather think it well kept, than loſt.' Moſt ſurely, all your Comforts, that infinite Wiſdom and Grace allotted to you, are well kept in God. In Him you can loſe *nothing*; and all your *Creature-Loſſes*, God will make your *Gains*. You are to get more of Himſelf, to give more Glory to Him here, and to enjoy more Glory with him hereafter thereby. Never did, nor will God, take any *good Thing* from his People, but to give them ſomewhat *better* in lieu of it. He takes away their Comforts, to reſtore them double Joys; more pure, full, and permanent Delights. — Then ſurely they are well *ſhielded*, well *defended* from all Harm, when Troubles pierce them *moſt!* And who would not *love* and *bleſs* a *Taking* God? — Be in *Subjection* therefore, my dear Siſter, unto the *Father of Spirits*, and *live*. Say, with your *Lord*, *The Cup which my Father giveth me to drink, ſhall I not drink it? Learn Obedience by the Things* you *ſuffer*. And God will be *glorify'd in you*; a *Partaker of his Holineſs* you ſhall be made by the preſent *Chaſtning*; and your Happineſs in the Lord, and your Glory with Him, ſhall be great and full, in the preſent and future World. Behave then, under the preſent Trial, as a *Child*, and an *Heir* of God! — Unto the tender Care, and boundleſs Compaſſion of the *Father of Mercies*, I commit you. *The Grace of Chriſt be with your Spirit!* In Him, with ſympathizing Love, I am, my dear Siſter,

Yours forever,

LETTER XLVI.

To Mr. *A——n.*

My beloved Brother in the Lord,

I Rejoice much at the Lord's Kindneſs in bleſſing you with the Diſplays of his Glory, and drawing out your Soul to long for a rich Increaſe in the Knowledge of Chriſt, until you ſhall ſee Him as He is, and love and praiſe him perfectly and forever. For you that are thus wrought *for*, and earneſtly deſire the immediate Viſion *of* the Saviour's Glory, for *you* that ineffable Bliſs is *prepared.* And ſoon you ſhall take your Fill of thoſe new and living Pleaſures, which are at God's Right Hand for evermore! Go on ſtill as a *Stranger and Pilgrim on the Earth*, with a full Stretch for *Heaven.*—I am glad you can ſay, *My Beloved is mine, and I am his.* And, *My Beloved is more than another Beloved, the chief among ten Thouſand, and altogether lovely.*—O my Brother, how greatly bleſt are *you*, in that you have an *Intereſt* in ſo great a Perſon, as your Beloved! And the *Knowledge* of your entire Intereſt! The former is a Favour caſt upon you of the freeſt, richeſt Grace, by which you among the Lord's peculiar People, are diſtinguiſh'd from the *World.* And by the latter you are diſtinguiſh'd from many of thoſe who are *Heirs with you* of the ſame glorious *Inheritance*, of the LORD as their *Portion*; ſince you are bleſt with the *Aſſurance* of your indefeaſible Right, while others are depreſt with *Fears* that they have neither Part nor Lot in this Matter. O thou highly favour'd Soul! God grant thee Grace, to *love Him*, who *firſt loved* thee! Who thus loveth thee! Great is the Debt of Love, that you owe!—

Happy

Happy are you, that you have ſeen ſo much of the Love and Glory of Chriſt, as to make Him precious to your Soul, and *more than another Beloved* in your Eſteem. But O my Brother, you han't yet ſeen a Thouſandth-Part of his tranſcendent Worth and Excellency! His perſonal and relative Glories are unſearchable, unchangeable, eternal! *Follow on to know the* LORD, and you *ſhall know Him*; and with ſpringing Joy and Wonder, unto Ages without End, you ſhall gaze on the Life-giving, and All-ſurpaſſing Beauties of our *Emmanuel*, who is and ever will be, ineffably *more than another Beloved!* — Into his Boſom, I commit you; in his Arms I leave you, bleſt with his *Love*, that *paſſeth Knowledge!* — I am moſt affectionately, Dear Sir,

Yours in Chriſt forever,

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LETTER XLVII.

To Mrs. *R——ll.*

My dear Siſter in Chriſt,

I Thank you for your kind Letter, and thank the Lord that my laſt was refreſhing to your Soul. I rejoice that the Lord ſtrengthens and comforts you under the Miniſtry of his Word, by his precious Promiſes, and gives you to hope in Him and for his Salvation. And upon *you* his Mercy ſhall be, according as you *hope in Him.* — I find that you are ſtill burden'd with the Body of Sin, and cry out with the Apoſtle *Paul, O wretched Man* (O wretched Creature) *that I am, who ſhall deliver me from the Body of*

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this Death! But I truſt, that turning your Eye to the omnipotent Grace of God thro' the ſlain Lamb, you get a Glimpſe of your Deliverer, and of your Deliverance by him, and for both ſay, with the Apoſtle, *Thanks be to God thro' Jeſus Chriſt!* O my dear Siſter, fear not the *Victory*, ſince Chriſt hath got it for you fully, and will give it to you freely. There is not a Soul in the World, that is *pained* and *grieved* with the Being and Working of Sin in the Heart, with the Strivings of the Fleſh againſt the Spirit; but is *a new Creature in Chriſt Jeſus*, but is deliver'd by reigning Grace, from the reigning Power of *Sin*, and from the Government of *Satan*, and is *tranſlated into the Kingdom of God's dear Son*. And that free, rich, all-conquering *Grace*, which hath begun to *reign* in that Soul, will reign thro' *Righteouſneſs*, in the State and Majeſty of *God*, to its *eternal Life*, *by Jeſus Chriſt our Lord*. Chriſt and Grace, don't begin to reign in any Soul, to give up the Throne, the Heart, again unto Sin and Satan. No, Chriſt and Grace, having got Poſſeſſion, will keep it, and drive out from that Soul, and before it, all Enemies, all Contraries, until its begun Life of Grace, is perfected in eternal Glory. And however *Sin hath abounded*, or may yet abound in that Soul, *Grace* doth and will *much more abound*. And all the Aboundings of Sin, ſhall but ſerve as a Foil, to ſet off the infinite Glory of ſuperabounding Grace. O my dear Siſter, your Salvation from firſt to laſt, is and will be all of *Grace!* Of Grace, ſovereign and free, that neither ſought, nor ſeeks any of your Worthineſs to be a Motive of its Reign. Of Grace, rich and boundleſs, that never can be exhauſted, nor ſtopped in its Courſe. Of Grace, that is omnipotent, that is well able to ſubdue all Things unto itſelf. — O caſt yourſelf upon *Grace*,

upon

upon God's All-performing and Wonder-working *Grace*, thro' Jesus Christ; and you shall see its *Power and Glory*. Grace, will forgive all your innumerable Sins, your repeated and aggravated Provocations. Grace, will subdue your Iniquities, heal your Diseases, supply your Wants, fulfil your Desires, or in a Word, *save you to the uttermost*, and with infinite Delight will *do for you more exceeding abundantly than you can ask or think*. You have now the Forgiveness of Sins thro' the Blood of Christ, according to the Riches of the Father's Grace; and thence you shall have the Sanctification of your Nature, and the Glorification of your Person, to the *Praise of the Glory of Free Grace*, unto *Ages without End!*

And if you are to be saved by *Grace*, my Sister, what can minister *Discouragement* to you? What can make you *afraid?* If Grace was *finite* and *limited*, you might sit down in Discouragement, as suspecting, yea, as knowing that there was not enough in it to reach your manifold Miseries, to supply your great Necessities, and to fill, and overflow, your vast, your vastest Desires. If Grace could *fail*, or wax *weary* of helping and saving you; you might well be afraid of your potent Enemies, your Spirit might fail at the Combat, the Conflict that is within you. You would *one Day perish* by the Powers of Darkness, and even *now* might give up the *Fight*, and wrestle with 'em no more. — But O my Sister, you have to do with the *God of all Grace in Christ*. Who *can* be gracious in all your Necessities, thro' his bleeding, interceding *Son*, with Honour to all his divine Perfections. And who *will* be gracious, because he *will* be gracious unto you as a *Vessel of Mercy*, *whom he had afore prepared unto Glory*. You have to do with *the* LORD, *the* LORD *God*, *merciful and gracious*; Whose Mercy

and

and Grace are *infinite, boundleſs, endleſs!* Which can no more *fail*, than the *everlaſting* GOD, the LORD, the *Creator of the Ends of the Earth*, can wax *weary!* You have to do with a Covenant-engag'd *Omnipotence of Grace*, that is infinitely *ſtronger* than all your Enemies, that is invariably and invincibly *reſolved* to ſave you out of their cruel Hands. That hath *begun* your Salvation freely and powerfully, that goes *on* with it inceſſantly, and will *ſoon* complete it perfectly. That *delights* to ſave you to the uttermoſt, from the uttermoſt of your Fears, and to the uttermoſt of your Deſires, according to its *exceeding Riches*, to diſplay its infinite *Glory*, and eternal Fixation upon *you.*

Behave then, as an *Heir of the Grace of Life*, of that *Grace*, which *reigns thro' Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord. Every one will walk in the Name of his God*, and let *us* without Fear, with Faith and Joy, *walk in the Name of the* LORD *our God*, who is far above all Gods. For *Stronger*, infinitely *Stronger* is HE that is *for us*, than all the Powers that are *againſt us. In the Name of the* LORD then, my dear Siſter, *ſet up your Banners*; and in his Strength, fight valiantly againſt all his and your Enemies; for you are and ſhall be *more than a Conqueror thro' Him that loved*, that loveth you. Watch and oppoſe the Powers of Darkneſs, and eſpecially beware of an *evil Heart of Unbelief*, which *departeth from the living God.* From God the Saviour, and all his Fulneſs to ſave, where all your Joy and Life is; to dwell in Sorrow and Death, by a ſlaviſh *Fear* of the final *Prevalence* of your Soul-Enemies. For nothing diſhonours your dear Lord Jeſus, and the free reigning Grace of God thro' Him, and weakens your own Heart and Hands, like *Unbelief.* The Lord make you *ſtrong in Faith*, and cauſe you to

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wax valiant in Fight, believing, hoping, waiting for his great Salvation! For, *The* eternal GOD *is thy Refuge; and underneath are the everlasting Arms. And* HE *shall thrust out the Enemy from before thee, and shall say, destroy them.* Of you then, my dear Sister, among the chosen and called of GOD, it may well be said, *Happy art thou, O* Israel! *Who is like unto thee, O People saved by the* LORD! *The Shield of thy Help, and who is the Sword of thy Excellency; and thine Enemies shall be found Liars unto thee, and thou shalt tread upon their High Places*, Deut. 33. 29. — *The Grace of Christ be with your Spirit!* In *Him* with tender Love, I am, my dear Sister,

Yours forever,

LETTER XLVIII.

To Mrs. *K——y.*

My dear Sister in Christ,

I Thank you for your kind Letter, and bless the Lord that my last was made very *sweet* unto you and others, and especially to *you*, who are so often in *Bitterness* of Spirit. The Refreshment which the Lord gave to your dear Soul thereby, refresheth my Bowels, and makes me joyful in the God of our Salvation.—I rejoice, my dear Sister, that you see yourself to be the *vilest of Sinners.* An Evidence is this, that *you* are one of those *chief Sinners* which *Christ came to save.* It is a great Thing, for a Soul to *see* itself to be a *Sinner.* To have *such* a Sight of Sin, both of Heart and Ways, that makes it cry out under

a painful Feeling of Self-wretchedneſs, *Wo is me, for I am undone!* To have *ſuch* a Sight of Sin, that makes it *die* to all Hopes of Life by the *Law of Works*, that lays it under a *Neceſſity*, and *diſpoſes the Heart* to ſeek Life by the *Grace of the Goſpel*. For, it is for *ſuch* a Sinner, for *every* ſuch Sinner, that the *Saviour* was and is given. *God be merciful to me a Sinner!* was the *Publican*'s Prayer. And our Lord aſſures us, that *this Man was juſtified*, Luke 18. 13, 14.

You ſay, my dear Siſter, 'I find that I am 'wretched, poor, blind and naked: And therefore 'ſtand in Need of ſuch a Righteouſneſs as the Lord 'Jeſus gives to poor Sinners.'—Whence let me aſk you, Had you *always* ſuch a Sight of your own Wretchedneſs; or is this a Senſation of *later Time?* If you ſay, 'I did not always ſee myſelf to be thus 'wretched, poor and miſerable; but have diſcern'd 'my Poverty, Miſery and Wretchedneſs of late 'Years.'—Then let me aſk you again, How *came you* by this Sight, which you *had not* from the Beginning? All Men, as born into this World, are *miſerable*, *wretched*, *blind and naked*; but all Men do not *ſee* themſelves to be in this deplorable Caſe. And thoſe that *do* ſee their Miſery, who, think you, makes *them* to differ from *others* that ſee it not? Is it *God*, or *themſelves?* Is it *God*, or *yourſelf*, that hath *ſhewn you* Self-wretchedneſs, which once you *ſaw not?* I am perſuaded, that you dare not aſcribe this unto *yourſelf*, and ſay, 'I have made myſelf to 'differ from others, or myſelf to differ from what I 'once was.' Then be perſuaded, that it is GOD, which hath given you this Sight of your Wretchedneſs, according to his Word, *The* LORD *openeth the Eyes of the Blind*, Pſ. 146. 8. You may be well aſ-

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ſur'd, that none *ſee* their own *Darkneſs*, or ſpiritual Blindneſs, but thoſe who are made *Light in the Lord*, who are made *new Creatures in Chriſt Jeſus*, Eph. 5. 8. 2 *Cor.* 5. 17. A Perſon is made Light in the Lord, in order to his *diſcerning* his own *Darkneſs*, and *fleeing* to *Chriſt* for Deliverance from it. And among the reſt of *old Things* which are *paſſed away* in him who is a new Creature in Chriſt Jeſus, this of an old, ſlighty, unaffecting *Apprehenſion* of the Sin and Miſery of a natural State, is *one*. And further, my dear Siſter, you may be aſſur'd, that the Lord's *End*, in giving to any Soul a *Sight* of its own Poverty and Wretchedneſs, is to *prepare* it for the Reception *of*, and to *fill it with* all his own Riches, Glory and Fulneſs. Hence our Lord ſays, *Bleſſed are the poor in Spirit*, Mat. 5. 3.

Again, my Siſter, As you *ſee your Wretchedneſs*, and conſequently, *your Need of Chriſt's Righteouſneſs*; for *you* it was prepared, for *you* it was wrought out, and upon *you* this glorious Robe *is*. Tho' you add, 'But I want Faith to believe, that I am one of 'thoſe to whom it ſhall be imputed.'—For tho' you want the Faith of *Intereſt* in this Righteouſneſs, the Faith of *Submiſſion* to it is given you; and therefore, unto *you* it is imputed. It is *unto and upon all them that believe*; *without Difference*, Rom. 3. 22. Whether they be *Jews* or *Gentiles*, *weak* or *ſtrong* in Faith, if they are *Believers*, this Righteouſneſs of Chriſt is *unto* and *upon* them all, by free and full *Imputation* of the Father. And by *Believing* here, we are not to underſtand principally, that Act of Faith in the *Underſtanding*, whereby a Man knows that this Righteouſneſs is imputed unto *him*; but chiefly, an Act of Faith in the *Will*, whereby upon a Perſon's diſcerning his abſolute Neceſſity of this

Righteouſneſs, together with the Glory and Excellency thereof, as a rich Proviſion of God's Free Grace for the Salvation of loſt Sinners, the Soul by its *Deſires* after it, *ſubmits to it*, and *ſhrouds itſelf* under the Covert thereof.—The Nature of this *Act of Faith*, unto which the Imputation of Chriſt's *Righteouſneſs* is annexed, you may ſee by what the Apoſtle tells us of the different Account which he made of his *own Righteouſneſs*, and of *God*'s, and of the Workings of his Heart towards it,

Phil. 3. 8. *Yea doubtleſs, and I count all Things but Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the Loſs of all Things, and do count them but Dung that I may win Chriſt; and be found in him, not having on mine own Righteouſneſs, which is of the Law, but that which is thro' the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* Here we may obſerve, 1. That the Righteouſneſs of Chriſt is *imputed to Believers:* In that the Apoſtle ſays, it is *thro' the Faith of Chriſt*, and *of God by Faith.* 2. That the *Faith* unto which the Imputation of this Righteouſneſs is *annexed*, conſiſts in that *Sight* the Soul has of the *Inſufficiency* of its *own Righteouſneſs*, and the *All-ſufficiency of Chriſt's*, in its caſting away its *own Garment*, and putting on *Chriſt's:* Or, in that *low* and *mean Account* it makes of its *own Righteouſneſs*, as *Loſs and Dung*; and in that *high Account* it has of *Chriſt's*, as *moſt excellent*, *For the Excellency of the Knowledge of Chriſt!* together with its *Deſire*, not to be *found* in its *own Righteouſneſs*, but in *Chriſt's: Not having on my own Righteouſneſs, which is of the Law, but that which is thro' the Faith of Chriſt, the Righteouſneſs which is of God by Faith!* And tho' this Apoſtle certainly *knew* that this Righteouſneſs of Chriſt

Chriſt was imputed unto *him*, yet in the Account he gives us of the Actings of his Faith towards it as juſtifying, with reſpect to his Perſon; he expreſſeth the ſame by his *Deſires* after it, or his *Submiſſion* to it, and *ſhrouding* his Soul under the Covert of it thereby, that I *may win Chriſt*, and be *found in Him!* —Thus alſo he expreſſeth himſelf,

Gal. 2. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt.* Here the *Act of Faith* unto which the Imputation of *Righteouſneſs* is *annexed*, appears to be, *not* that by which a Perſon believes that he *is juſtified*, but *that* of his *Submiſſion* to the Righteouſneſs of Chriſt, or his *Deſires* to be *found* therein *for his Juſtification:* In that the Apoſtle doth not ſay, we have believed that we *are* juſtified by Chriſt, but we have believed in Chriſt, that we *might be juſtified by the Faith of Chriſt.* And this latter Clauſe includes two Things, 1. The Imputation of Righteouſneſs to the *Perſon:* Which is Faith's chief End, in looking to, and laying hold thereon. And 2. The *Knowledge* of its Imputation, unto Peace and Joy in the *Conſcience.* For, the Act of Faith, in Submiſſion to the Righteouſneſs of Chriſt, is appointed of God for both theſe Ends, in order to the Imputation of Righteouſneſs unto the Perſon; and the Knowledge of its Imputation to the Conſcience: And theſe are the Ends which the Soul hath in View, in its firſt believing on Jeſus.

And when I ſay, that God hath appointed the Act of Faith in Submiſſion to the Righteouſneſs of Chriſt, in order to the Imputation of this Righteouſneſs: I intend not thereby, *that* Imputation thereof, which conſiſts in the *immanent Act of God's Will*, which

which is ſecret and eternal; nor that, which as a *tranſient Act*, was paſſed upon Chriſt the Head of the Elect, when *he was raiſed again for our Juſtification*; whence Faith in its Principle and firſt Act, is given unto every Veſſel of Mercy: But I intend thereby, *that* Imputation of Righteouſneſs, which by a *tranſient Act of God's Will*, in the Declaration thereof in his *Word*, paſſeth upon a *Believer*, when he firſt *looks* to Chriſt for Life, *ſubmits* to his Righteouſneſs for Juſtification, or *ſays*, by way of Deſire and Dependance, *in the* LORD *have I Righteouſneſs*. For all thoſe who thus *believe in Chriſt*, by the *Declaration of Grace in the Goſpel*, ſtand *juſtified from all Things, from which they could not be juſtified by the Law of* Moſes.

And *this* is the Imputation of Righteouſneſs, my Siſter, about which you are *concerned:* Or, you want Faith to believe, that *you* who only ſee your *Need* of Chriſt's Righteouſneſs, and have your *Deſires* drawn out after it, are one of *thoſe* to whom it *ſhall be imputed*, or whether God will deal with *you*, according to the Declaration of his *Grace*, in the Imputation of *Righteouſneſs* unto *Believers*. But that *you* as a *Believer*, ſince you ſee your *Need of Chriſt's Righteouſneſs*, and *deſire to be found in it*, are one of *thoſe* to whom it *is imputed*, I have endeavour'd to prove from the above Scriptures. And I ſhall add but one more, which both proves the *Imputation* of Chriſt's Righteouſneſs unto *you*, and that God will *deal* with you according to *that* Imputation. For this ſee,

Mat. 5. 6. *Bleſſed are they which do Hunger and Thirſt after Righteouſneſs: for they ſhall be filled.* — By *Righteouſneſs* in this Text, we may underſtand, 1. The perſonal Righteouſneſs of *Chriſt*, or *his* active

and

and paſſive Obedience performed for *us*, which is *imputed* to us for our *Juſtification*. And 2. That *Principle* of Righteouſneſs, which contains in it every Grace, with the Increaſe of it here, and the Perfection thereof hereafter, which being *imparted* from Chriſt unto Believers, is and ſhall be inherent in them, for their *Sanctification*. And after Righteouſneſs in both Reſpects, my Siſter, in the latter Part of your Letter, you thus expreſs your Hunger and Thirſt: 'I want to know that *Chriſt was made* 'Sin for me, *who knew no Sin, that I might be made* 'the Righteouſneſs of God in him. O this is the 'bleſſed News that I want, while the *Lord imputeth* 'Righteouſneſs without Works!' And further, 'O 'that the Lord would work powerfully on my Soul, 'to *renew* and *ſanctify me throughout!*' —Of thoſe then, who thus *Hunger* and *Thirſt* after Righteouſneſs, and ſo of *you* in particular, hark what the Saviour ſays: *Bleſſed are they!* — Now obſerve, there are none *bleſſed*, but thoſe to whom the Righteouſneſs of Chriſt is *imputed*. All others are under the *Curſe*. But, *Bleſſed is the Man unto whom the Lord imputeth Righteouſneſs without Works!* And as our Lord pronounceth thoſe *bleſſed*, who *Hunger and Thirſt after Righteouſneſs*; two Things are evident from hence, 1. That all ſuch longing Souls, that earneſtly deſire Chriſt's Righteouſneſs, are *Believers*; they have the Faith of *Submiſſion* thereto, if not the Faith of *Intereſt* therein given them: For none are *bleſſed with faithful* Abraham, but thoſe that are *of Faith*. And 2. That unto all thoſe who Hunger and Thirſt after the Righteouſneſs of Chriſt, it is *imputed:* Since none are *bleſſed*, unto whom this Righteouſneſs is *not* imputed. — Again, Thoſe that Hunger and Thirſt after Righteouſneſs *inherent*, are

bleſſed,

bleſſed, in that the good Work of God is *begun* in their Souls: Whence their *Deſires* after *Holineſs* proceed. For, *bleſſed is the Man*, who in the Gift of the new Nature, hath ſuch a *Spirit in which is no Guile!* That hates all Iniquity, and deſires all Purity, or Likeneſs to God, and Uprightneſs before him, both in Heart and Ways. — The next Thing obſervable in this Text, is, That exceeding great and precious *Promiſe* which our Lord makes to theſe bleſſed Perſons; by which he ſets forth the Bleſſings which are provided for, and ſhall be beſtowed on them, as a rich Feaſt, to delight and ſatiate their hungry, thirſty Souls: *For they ſhall be filled!*

Now then, my dear Siſter, Tho' you want Faith to believe, that you are one of thoſe to whom the Righteouſneſs of Chriſt ſhall be imputed; yet as you ſee your *Need of it*, and *Hunger and Thirſt after it*, it is evident from this Text, that you *have* the Faith of Submiſſion to it, tho' *not* the Faith of Intereſt in it given you, that you *are* a *Believer*; that the Righteouſneſs of Chriſt, *is* and *ſhall* be *imputed unto you*; and that God will *deal* with *you*, according to *that* Imputation. *You are bleſſed!* And *you ſhall be filled!* And what can you want, or deſire more? O conſider, it is the Lord Jeſus Chriſt *himſelf*, the *faithful and true Witneſs*, that pronounceth *you bleſſed*; and gives his Word for it, that *you ſhall be filled.* It is *Thee*, *Thee* in particular, thou poor and needy, hungry and thirſty, trembling and fearful-hearted Soul, that the Prince of Peace ſpeaks of. It is *Thee*, notwithſtanding all thy Sins and Wants, and Doubts, that he aſſures of an Intereſt in his Righteouſneſs, and that all the bleſſed Fruits of it ſhall be enjoyed by thee. Liſten, O thou poor broken-hearted Sinner, to the ſweet healing Words

of

of God thy Saviour: He ſays, *Thou art bleſſed!* What, fear the *Curſe*, when *Jeſus* ſays, *Thou art bleſſed!* No, let unbelieving Fears vaniſh: Lay the Ear of Faith, to the anointed Saviour's Voice. *The Spirit of the* LORD *is upon* Him, *becauſe the* LORD *hath anointed* Him *to preach the Goſpel unto* Thee. The Father ſent his Son with this Meſſage, to preach glad Tidings unto *Thee*. And as really, and as particularly unto *Thee*, as if there was ne'er another in *thy Caſe*, in the World beſide. O *receive* the *glad Tidings!* Rejoice in the *Jubilee Sound*. It is to *Thee*, the *Year of the* LORD's *Releaſe*. Thy Surety hath bore thy Sins, in his own Body on the Tree; He hath paid thy Debts, and fulfilled all Righteouſneſs for *Thee*. The Work is done; Sin is finiſht, the Curſe is gone, Wrath is removed, all is *done*, and done for *Thee*. Jeſus hath reconciled thee to God in the Body of his Fleſh thro' Death; and is enter'd into Heaven itſelf with his own Blood, for *Thee*. And there He ever liveth to make Interceſſion for thee, to ſave thee to the uttermoſt, to bring thee up to be forever with Him, to behold his Glory. Come, dear Soul, the Sacrifice is offered, the Lamb is ſlain, God is reconciled, and become the God of Peace unto *Thee*. He forgives all thy Sins, and imputes the Righteouſneſs of his Son to *Thee*. Thou *art* bleſſed, yea, and he ſays, Thou *ſhalt* be bleſſed. O come to thy Inheritance; poſſeſs it by Faith; God in Chriſt is *thine*, forever *thine!* The Goſpel calls thee, *Come in, thou bleſſed of the* LORD! The Heart and Arms of Chriſt, and of God thy Father, are open to receive thee, and welcome thee into their everlaſting Embraces, with a *come in thou bleſſed of the* LORD! And lo, God thy Comforter calls thee, *Come in thou bleſſed of the* LORD! O ſtand not

 without,

without, my dear Sister, starving with *Hunger*, and apprehended *Nakedness*, when there are such rich Provisions of a royal *Robe*, and royal *Dainties* provided for you, to be put *upon*, and given *to* you in your *Father's House*; and your coming in, to partake of all freely, is and will be the Joy of Father, Son and Spirit, and of Saints and Angels, thro' Time and to Eternity! Believe it, my dear Sister, the God of Truth hath spoke it, *You are blessed.* Righteousness without Works, by Free Grace, unto all the glorious Ends of it, is to *you imputed.* And therefore,

As blessed, and to make you so, *you shall be filled. Filled* with shining *Displays* of the exceeding Riches and infinite Glory of God's Free Grace, in the Imputation of Christ's Righteousness unto *you.* Your longing *Desires*, to know your Interest therein, shall shortly be fully *satisfied:* And your hungry, thirsty Soul, *feast* upon all the rich Provisions of infinite Love, as at a royal Banquet, and *drink* of *royal Wine in Abundance*, according to the *State* of the LORD and *King of Glory.*—Again, As you are blessed with the Gift of the new Nature, so likewise you shall be *filled* with the *Communication* of imparted Righteousness. With the *Knowledge* of the good Work of God begun in your Soul; and with rich *Increases* of all Grace, until Grace in the Bud, is ripened into the open Flower. You shall see yourself to be as completely *righteous* in Christ, unto *Justification*, as you *would be.* And from Him shall be made as personally *holy throughout*, as you now *desire to be.*—Once more, As blessed in both Respects, you shall be *filled* with the beatifick Vision and eternal Fruition of the *Glory of God in Christ.* You shall forever *behold his Face in Righteousness, and be satisfied when you awake with his Likeness.*

Holy

Holy and without Blame, in Chriſt and thro' Him, you ſhall ſtand *before* God *in Love*, *before the Preſence of* the Father's *Glory*, and be *filled* with that *Fulneſs of Joy*, and drink of, yea, be caſt into thoſe *Rivers of Pleaſures*, which are at his *Right Hand for evermore!* — Wherefore, my dear Siſter, as *bleſſed*, wait to be *filled*. *Wait by the Spirit, for the Hope of Righteouſneſs by Faith*, for the bleſſed Fruit of Righteouſneſs, which awaits you here in Grace, and hereafter in Glory. — *Now the God of Hope fill you with all Joy and Peace in Believing!* So prays, my dear Siſter,

Yours moſt tenderly in the
Bowels of Jeſus Chriſt,

LETTER XLIX.

To Mrs. *K———h.*

My dear Siſter in Chriſt,

I Sympathize with you in your preſent Diſtreſs, be of good Cheer, all is well. We are bid to *count it all Joy*, *when* we *fall into divers Temptations*, James 1. 2. When we *fall into Afflictions* unexpectedly and ſuddenly, as a Perſon that's walking, falleth *unthought of*, e'er he is *aware*. And when we thus fall into *divers* Afflictions, all at *once*, as when Perſons fall into divers Dangers *together*. And doubtleſs one Reaſon why we are to count ſuch a Fall into Affliction, *Joy*, is, becauſe *everlaſting Arms are* then *underneath* us, to ſecure us from *Harm*, when in the Midſt of *Danger*. Again, we may

count such a Fall into Affliction, *Joy*, because God's Design thereby, is to raise us *higher*; our Falls into Trouble, being over-ruled for our Good, spiritual and eternal, to increase us in Grace here, and to prepare us for greater Glory hereafter. And when we fall into divers Afflictions *together*, we are to count it *all Joy*; because *all Bliss* is to be brought unto us by *all Trouble*. When we are troubled on *every Side*, then there's Room for the Exercise of *every Grace*, which shall be crown'd with *every Kind of Glory*. Hence the Apostle adds to this Exhortation, to count it all Joy when we fall into divers Afflictions, which are here stiled *Temptations*, in that they are *Trials* to us, *Knowing this, that the Trying of your Faith worketh Patience*, Ver. 3. As if he should say, 'Your 'Graces are to be increased by your Trials; and 'therefore count them all Joy.' But (says he, in order to reaping the special Advantage of your Trials) *let Patience have her perfect Work, that ye may be perfect and entire, wanting nothing*, Ver. 4. Not the Exercise of *any Grace*, under your *every Trial*: Which *shall be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ*. And if for the Exercise of all Patience, under all Trials, we *lack Wisdom*, he bids us *ask it of God, who giveth liberally, and upbraideth not*.

Indeed my dear Sister, the Hand of the Lord hath nearly touched you, in the *Removal* of your dear Yokefellow by Death, in his *sudden* Remove, and with respect to the *Danger* of that Affliction whereby he was removed, as to yourself and Children. But since you have God's Heart in this Stroke of his Hand, let that be a Cordial to keep you from fainting. The Lord hath loved this Affliction, these Afflictions unto you, to love you nearer to Himself

ſelf thereby. You have indeed loſt your Boſom-Friend, your *earthly Huſband* by *Death*. But your beſt Friend, your *Maker*, your *Huſband liveth*; He *ever* liveth; and *becauſe he lives, you ſhall live alſo*. *Jeſus* your *Brother*, *born for* this your *Adverſity*, will be with you in it, do you Good by it, and redeem you out of it. Your *Maker*, will be your *Huſband*, now a *Widow*; and the *Father* of your *Children*, now they are *Fatherleſs*. Wherefore, *caſt all your Care upon the Lord, for He careth for you*; and will *never, never leave you, nor forſake you*.

As to your dear deceaſed Relative, you have no Reaſon to *mourn* for *him*, as one *without Hope*. Our Loſs is his Gain. He is now *with Chriſt*, which is *far better*. He is *taken from the Evil to come*, is *entered into Peace, reſts in his Bed, and walks in* Chriſt's *Uprightneſs*. And ſoon, *them that ſleep in Jeſus, God will bring with him*, to live and reign with Chriſt, in Joy and Glory, ineffable and eternal.

And as to us that are left behind, let us remember that we are *Pilgrims*, haſting apace to the *heavenly Country*. To that bleſſed Land, *whither Jeſus the Forerunner is for us entered*; where the *general Aſſembly* of perfect Saints and holy Angels are gathered: To ſee the Glories, and ſhout the Praiſes of God and the Lamb forever. Soon our Lord's Prayer, *That we may be with him where he is, to behold his Glory*; will fetch *us* alſo Home. Our Friends that are gone before us, wait our Arrival, and will welcome us to the Realms of Bliſs. Our Friends in Chriſt left behind us, will ſoon follow, and the whole Number of God's Elect, from the four Winds of Heaven, gather'd unto Chriſt, and to each other, in perfect Love, Light, Joy and Glory, ſhall together live a bleſt Eternity! And then,

then, *the former Things* being *paſſed away*, *farewel Trials forever! No Sorrow*, *nor Crying*, *nor Pain*, *nor Death*, ſhall attend us in that World of Joy and Life, unto which we go. *God ſhall wipe all Tears from* our *Eyes*; we *ſhall ſee his Face*, *his Name ſhall be in* our *Foreheads*, *and his Servants ſhall ſerve him.* While the *Tree of Life*, with its *twelve Manner of Fruits*, and the *pure River of Water of Life*, *clear as Cryſtal*, delight us and ſupply us, with Bliſs unknown, unto Ages without End!

And fear not, my dear Siſter, your poſſeſſing of the *Land of Promiſe*, ſince *Jeſus is the Way* to it, the *Way* by which poor Sinners come to God as a *Father*. They are all *Heirs of Promiſe*, that have *fled for Refuge to lay hold on* Chriſt, as *the Hope ſet before them.* And unto Him, my Siſter, you have fled for Refuge, from your apprehended Danger of the Wrath to come, and for all that Salvation which is in Chriſt, with eternal Glory. And whenever you are afraid, flee, and flee again, as a periſhing Sinner, into the open Arms of the mighty Saviour. *Run* by Faith afreſh into the *Name of the* LORD, as your *ſtrong Tower*; and there you will be forever *ſafe*. And being entred into Chriſt, as an *Inhabitant of the Rock*, *ſing*. *Believing*, *rejoice with Joy unſpeakable and full of Glory.* Your Rock, your Refuge, will not fail you. *The Munition of Rocks* (the ſtrong Combinations of Father, Son and Spirit) *ſhall be thy Defence*, *Bread ſhall be given thee*, *and thy Water ſhall be ſure.* Wherefore, *Truſt in the* LORD *forever*; *for in the* LORD *Jehovah* (for thee) *there is everlaſting Strength. Strength of Salvation* ſhall compaſs that Soul about, that flees as a poor *Sinner*, to the merciful *Saviour*.

And as to your perſonal *Danger* of that Affliction which

which was the *Means* of your dear Husband's Death, the Lord is able to *preserve* you from it, if it be his dear Will. And if he should lay his afflicting Hand upon *you*, He can deliver you from the *Gates of Death*. But if he should call *you* also, *Home to Himself*, your Happiness will be the *greater*. The *worst* you can *suppose*, for you will be *best of all*. If the Lord calls you to *walk thro' the Valley of the Shadow of Death*, Jesus, your Life, will be *with* you there, and you need *fear no Evil*. You'll soon be stript of mortal, sinful Flesh, and clad with the Robes of immortal Glory.—And as to your poor *Babes*, if *you* also are taken from them, leave your *Orphans* with the *Father of the Fatherless*; He will *preserve them alive*. Cast them upon *Christ's Care*; and when their *Father and* their *Mother forsake* them, *the* LORD will *take* them *up*. Thus, *cast* all *thy Burdens upon the* LORD, *and He shall sustain thee*. — Into the Arms of *Jesus* I commit you; and with tender Love, am,

Yours in Him forever,

LETTER L.

To Mr. *K*——*y*.

My dear Brother in the Lord,

I Thank you for yours, and the Account you gave me, that the Lord made my last Letter, and Book, *sweet* to your Soul, and an *Encouragement* to your Faith and Hope: for which I bless his Name. —Believe it, Brother, when the Holy Ghost *comforts*

us,

us, He ſhews us Things as they *are*. He *takes of the Things of the Father*, and of *Chriſt*, and *ſhews them unto us*. Of the Love of the Father, and of the Grace of Chriſt, and ſhews them to us in their Brightneſs and Glory, perſuades us of our Intereſt therein, and gives us Communion with God in Love; or draws out our Hearts into Love to God, to Him who firſt loved us, into Joy in him, Praiſe to him, and a holy, filial Fear of him. And as it was thus with you at the Time you mention, you then ſaw that diſtinguiſhing Love of God, in which you are eternally intereſted. That ſweet Glance you then had of it by Faith, was the Firſt-Fruit of that bleſt and immediate Viſion thereof, which awaits you. And that quickning Operation of Divine Love, which you felt in thoſe ſweet Moments, was an Earneſt of that Life of Love, unto Joy and Praiſe, perfect and eternal, which is reſerved for you in Heaven. Thus by the Grapes of *Canaan* brought you in the *Wilderneſs*, you may know that the *Land of Promiſe* unto which you are going, is an *exceeding good Land*. — And tho' 'Satan and Unbelief, 'ſoon robb'd you of your *Comfort*;' yet they han't robbed, they cannot rob you of the *Ground* of your Conſolation; *that* is *everlaſting*. The Love of God towards you in Chriſt, doth not change, with your Apprehenſion of it. — And as to the Enemy's Suggeſtion, 'That your joyful Perſuaſion of Intereſt, 'was a Deluſion:' There is no Soul that *deſires* to be ſaved alone by the Free Grace of God, through the Blood and Righteouſneſs of Chriſt, but is *intereſted* in the Love of God, and in the Grace of our Lord Jeſus Chriſt. And therefore, its *Perſuaſion of Intereſt*, when the Holy Ghoſt comforts the Heart, unto Joy, Peace and Praiſe, neither is nor can be

a *Deluſion.*——And tho' you tell me your Grief, 'That you are now in a dead, lifeleſs Frame:' Yet rejoice in this, that becauſe *Chriſt lives, you ſhall live alſo. Rejoice in the Lord alway, and again,* He ſays, *rejoice.* You have always Cauſe of Joy in Him, tho' not in yourſelf. Your Root-Life always abides, when your Branch-Life, for a Time decays. And therefore, after Autumn, and Winter-ſtripping Seaſons, you ſhall have Spring Times, in which filled with freſh Life, you ſhall be clad with a new Greenneſs and Glory.—As to your being 'Ready to doubt, 'if you ever came aright to Chriſt:' When it's thus with you, ſtand not to diſpute it with Satan and Unbelief, but inſtantly attempt your Duty, to *believe afreſh,* to come as a periſhing Sinner, to the open Arms of the glorious Saviour. For if you never came *before,* you are invited *now.* Now, even at this Inſtant, the Voice of Jeſus is, *Come unto* ME, *all ye that labour, and are heavy laden; and I will give you Reſt.* Come therefore at the Invitation, for the promis'd Salvation, for all that Grace and Glory, your Soul doth want or deſire. And being come, take your Lord at his *Word,* That He *will in no wiſe caſt* you *out.* And hold *faſt* this your *Confidence,* which hath great *Recompenſe of Reward,* whatever Satan and Unbelief ſuggeſt to the contrary.—And as to the Objections you are apt to make, 'If I was 'a Child of God, ſurely it would not be thus and 'thus with me: My Corruptions would be more 'mortified, and my Soul more active and zealous 'for God, *&c.*' Conſider, It is *by little and little,* that the Lord will *drive out* Sin from before you, until by Degrees you are *increaſed* to *inherit* that Promiſe of perfect Life and Love, for which as a miſerable Sinner, you came to the merciful Saviour.—

As to your Doubt, 'If you have truly ſeen your 'Miſery, as you prize no more the Remedy:' Chriſt is moſt *ſenſibly prized*, when the Soul *beholds his Glory*, and *believes its Intereſt* in him. And the Depths of Miſery are beſt *view'd*, when the Soul *ſees* itſelf exalted, by the Heights of Mercy.— And as to your Affliction, of 'ſitting dead and lifeleſs, 'under a powerful Miniſtry, and crying out, while 'others are bleſt with the Gales of the Holy Spirit, 'Hath God forgotten to be gracious? Will He be 'favourable unto me no more?' Since you are ſenſible of the *Want* of God's quickning Preſence *now*, it is an Evidence that you once enjoy'd it. And ſince you cry out *after it*, the Lord will *hear your Prayer*, he will *fulfil your Deſire*, and you ſhall *ſee his Power and his Glory*, as you have *ſeen* Him *in the Sanctuary*.— O don't conclude, 'That the Lord 'hath forſaken you.' If He withdraws for a *while*, He will *ſee you again, and your Heart ſhall rejoice, and your Joy ſhall no Man take from you*. Your Jeſus loves you freely, greatly, unchangeably and eternally. He that *lov'd* and *dy'd* for you, when *ungodly*, lov'd and reconcil'd you, when an *Enemy*, He will not *ceaſe* to love you becauſe of that *Ungodlineſs*, and remaining *Enmity* which ſtill abides in your corrupt Nature. No, He conſiders your *Sins*, as your *Miſeries*, and will ſave you from them in the Infinity of his *Mercy*. Come therefore, *come boldly to the Throne of Grace, to find Mercy and Grace to help in Time of Need*. For it is no *Preſumption*, as is ſuggeſted unto you, for a periſhing Sinner that comes unto God by Chriſt, earneſtly to *ſeek*, and *expect* his Mercy and Grace thro' Him. Since God hath *ſet forth Chriſt*, as a *Propitiation thro' Faith in his Blood*. As the *Agreement*, or Peace-making *Sacrifice*

crifice between *God* and *Sinners*, even every poor Sinner that *believeth in Jesus*. Christ the *slain Lamb*, is *set forth*, or holden forth by God in the Gospel, as the rich Provision of his infinite Wisdom and Grace, for the *Salvation* of lost *Sinners*; and Sinners *indefinitely* are called unto *Faith in Him*. To lay *hold* on the crucified Saviour, for *all* Salvation, from *all* Sin and Misery, unto *all* Holiness and Glory, every *one* for *himself*. God the Father calls poor Sinners to come to him for Peace, thro' his bleeding Son. And in setting Him forth as *the Peace*, thro' *Faith in his Blood*, He *assures* every poor Sinner, that ventures the Whole of its Salvation on the Merit of Christ's Blood, believing his infinite All-sufficiency to save, that it *shall be saved by him to the uttermost*; and wills the Soul to believe what He hath *declar'd*, that *God* is at *Peace* with it thro' *Christ*. And wherever God is the God of Peace unto any Soul, He is and will be to that Soul, the *God of all Grace*, unto *all Glory*. No *Presumption* then, but a Christ-exalting, and a God-honouring *Faith*, it is in that Soul, to *expect* Grace and Mercy, from the God of its Salvation.—I am glad my dear Brother, that to seek for Grace and Mercy, you are still *resolved*, as being fully persuaded of Christ's *Ability* to save. And why should you *doubt* his *Willingness?* You cannot do this without *Dishonour* to the Saviour's Grace, Truth and Faithfulness. However, He being *full of Compassion*, *forgives* this your *Sin*, and calls you to *believe* on him, as you *can*. If you *can't* come to him in the Faith of his Willingness, *come* in the Faith of his Ability: He will not send you away *empty*; but say unto you, as to those blind Men that came to him, whom he asked, *Believe ye that I am* able *to do this?* who answer'd him, *yea*,

Lord: According to your Faith, be it unto you, Mat. 9. 29. And as he ſaid to that poor *Leper,* who came to him with a *Lord, if thou wilt, thou* canſt *make me clean. I will; be thou clean,* Mark 1. 41. Thus, if you come to Chriſt in the Faith of his *Ability,* you *ſhall be ſaved*; but if you wou'd *honour* the Saviour's *Grace,* come likewiſe in the Faith of his *Willingneſs.* For as the *High Prieſt's Breaſt-Plate and Ephod,* were *faſtened together by a Lace of Blue:* So the *Heart* and *Arm* of *Chriſt,* by *unchangeable Grace,* are inſeperably *join'd* for the Salvation of Sinners. — *Grace be with you!* I am, dear Sir,

Yours in Chriſt,

LETTER LI.

To Mrs. *F——m.*

Dear Madam,

WITH Joy I hear of your *Concern* for the Welfare of your precious *Soul,* and that at Times you have ſome *Hopes* of finding *Mercy,* and that when *abſent* from the *Body,* you ſhall be *preſent* with the *Lord*; tho' *Fears* as to your *State,* do often attend you. O dear Madam, do you *ſee* yourſelf to be a *Sinner,* both by Nature and Practice, that you are utterly *undone,* without an *Intereſt* in the *Saviour?* Is *Sin,* in its Power and Being, as well as in its Guilt, your *Burden?* Is *Chriſt,* and his *Salvation,* in all its *Parts,* deſirable to you? If the Lord ſhould ſay to you, as to *Solomon, Aſk now what I ſhall give thee:* What wou'd you aſk? Wou'd you deſire *Chriſt,* above all Things, *Chriſt,* if you was ſtrip'd of every

Thing

Thing elſe, for your *Portion?* Wou'd *Chriſt*, and *Him alone*, be to *you* a full, and Soul-ſatisfying Portion? And *without* the Chriſt of God, if you had all Things in the World, can't your Soul be *ſatisfy'd?* If *ſo*, for *you*, the Saviour is *provided*, your Deſire ſhall be *granted*, your hungring, thirſting Soul, with Chriſt and his Salvation ſhall be *filled*. And lo, my dear Friend, God's Salvation thro' Jeſus Chriſt, is for *Sinners*, the very *Chief*, and from the Foundation, to the Top-Stone, is *all of Grace!* Of free, rich, unchangeable and eternal *Grace!* And Sinners, the vileſt, the moſt unworthy and needy, are called to *come*, and receive all freely, *without Money, and without Price!* Come, *come boldly to the Throne of Grace, to find Mercy, and Grace to help in Time of Need.* It is erected on *purpoſe* for Sinners, it is ſprinkled with the Lamb's *Blood*, that divine Juſtice might not oppoſe, but be glorify'd in the Flows of *Grace* to Sinners. Come, dear Soul, the Blood of Chriſt makes Room for thee, into all the Grace of the Father. Come, and *welcome*, you ſhall not be ſent *empty away*. If Salvation was of *Works*, you might fear, you might even deſpair, for you wou'd never obtain it. But Salvation by *Grace*, is for thoſe that *have* nothing, and can *do* nothing at all to deſerve it. O ſtay not in your ſeen, felt, feared *periſhing Condition*, when you are called to receive a *Salvation*, that is *all of Grace!* O ſtretch out the Hand of *Faith*, to receive *Chriſt*, and *eternal Life* in Him, as held forth to *you*, by the ſweet Invitations, and precious Promiſes of the *Goſpel*. Only *receive* the Saviour provided, proclaim'd, exhibited for your Acceptance, and He is *yours forever!* Are you *willing* to receive Chriſt? You *may* have him; God the Father, and his dear Son Jeſus, *deſire*, and *require* you to accept of him. O ſtay not

a Mo-

a Moment longer; 'you must believe, accept, receive, 'not buy, for Grace is free.' And if you are willing to be sav'd *alone by Grace*; the Grace of God, will *reign thro' Righteousness*, to your *eternal Life*, *by Jesus Christ our Lord.* One great Cause of those Fears which attend Souls in their first Acts of Faith, of Looking, and Coming to Christ for Life, is this: 'Their Unacquaintedness with the Greatness, the 'Freedom, the Power of Grace.' If God will save Sinners by *Grace*, even every one that comes to Him for Salvation, by *Jesus Christ*; What *Room* is there for the greatest Sinner, for the most unworthy Creature to *fear?* If God is the Saviour, He will save the Sinner as GOD! And how *great* must the Salvation of that Soul be, from what Depths of Distress, to what Heights of Bliss, must the Soul be *rais'd*, when God therein and thereby, designs to display his infinite *Glory*, as *the God of all Grace!* — That *all Grace may abound towards you*, unto all Salvation and Joy in *Believing*, until you are crown'd with all *Glory:* is the hearty Desire of, Madam,

Your affectionate Friend and
Servant in the Lord,

— —

LETTER LII.

To — —.

Dear Madam,

I AM at this Time sorrowful, on account of a Letter I have receiv'd, 'That the Ship in which my dear

dear Husband sailed for *England*, was in all Probability founder'd at Sea.' This Stroke, Madam, is so great, that it was almost ready to overcome my weak Nature. But, Glory to my dear Lord, his *Strength* hath been and is made *perfect* in my *Weakness*. Precious Cordials have been given me when ready to faint, and mighty Supports when ready to sink. My weak, willing Spirit, longs to glorify God my Father, and the LORD my Redeemer under this sharp Trial, by humble Submission, patient Endurance, and joyful, thankful Acquiescence. Most surely the Lord my own God, hath *done all Things* (and this) *well*. Well for his own Glory, and for my Advantage: So well, that it could not have been better than it is. And shall I not receive *Evil* at the Hand of the LORD, as well as *Good?* Yea, by his Grace assisting, I do, and I will receive the Evil of this Affliction, meekly and thankfully. Evil indeed it is, as it's very grieving and trying in itself and its Circumstances; but good it is for me, to be thus grieved and tried: As this Affliction flows from, is manag'd by, and shall end in the Display of infinite Goodness to me. This very Providence the Lord tells me, is *towards me, Goodness*. And, what I *know not now*, I shall *know hereafter*. I shall shortly see with the Vail cast off, all the Mysteries of Providence opened, in all its Windings and Turnings, and cross Appearances, in a consistent Light and Glory, with the exceeding great and precious Promises, as having been all subservient to their Fulfilment in my Salvation and Bliss, even when they seem'd to thwart their Accomplishment, and croft my Expectation and Desire. And till *Sight* comes, it is good to live by *Faith*. I dread casting such a *Dishonour* upon the *Son of God*, by over-much Heaviness for the Loss

of

of a *Creature*, as if HE, the *Creator*, who is GOD *bleſſed forever*, and *mine* in the neareſt Relation, and in an indiſſoluble Union, was not in *Himſelf*, an Object *ſufficient*, to ſatisfy and ſolace me thro' all Times, and unto all Eternity. *Emptied* I am indeed, of a *Creature-Comfort*, of a near *Relative*, that was *dear*, and a *Bleſſing* to me; but God hath given me *Chriſt*, in whom *all Fulneſs dwells*, never to *take* him *from* me. I am in *Widowhood*; yet Glory unto God in the Higheſt, I am *not* a *Widow*. My *Maker*, is my *Huſband*, and my *Redeemer*, *the* LORD *of Hoſts is his Name*. Creatures *die*; but JESUS *lives:* Lives as my Huſband, in all the Kindneſs and Care, the Tenderneſs and Faithfulneſs, of that near and dear Relation; and will ſhew the ſame in a ſuperlative and tranſcendent Manner, far above the utmoſt that can be expected or found in the beſt of Creatures. Yea, JESUS *lives*, as *my Life*, in Soul, in Body, in Grace, in Glory, thro' Time, and to Eternity. I have loſt the *Shadow*, but I have the *Subſtance*, the *Stream*, but I have the *Fountain*, the immenſe *Ocean* of all my Bliſs. And, O for *Grace*, to *behave* under this frowning, emptying Providence, as a Soul thus *ſatisfy'd with Favour, and full with the Bleſſing of the* LORD.

You ſee, Madam, how precarious and uncertain all Things here are; live *beſide* the Creatures, while you *have* them. Let *Chriſt* be the ALL of your Enjoyment *in* them; and then, when *they* fail, and your *own* Heart and Fleſh too, *Chriſt* will be your ALL in *Himſelf*, the *Strength of* your *Heart*, and your *Portion forever:* An ALL of Bliſs and Glory, ineffable and eternal! Value your *own Lord Jeſus*; Let his *Price* (his Worth in your Eſteem) be *far above Rubies*, and all Creatures and Things, deſirable and deſired.

fired. The fair *Godhead* is in him: He is the *mighty* God, as well as the *Man* Jesus for *you*. *Emanuel* is his wonderful, glorious Name. His personal and relative Glories, are and shall be the Wonder and Praise, of Men and Angels, unto Ages without End! Look upon his fair Face: There's ne're *another* such a *Beauty* in *both Worlds!* See, Madam, *This is your Beloved! and This is your Friend!* This is He that hath *loved you*, and *given Himself for you!* That laid aside his Glory and Joy, who was the Adoration of Angels, and the Darling of the Father's Bosom, to clothe *Himself*, his matchless *Self*, with your Sin, Shame and Sorrow, that He might raise *you* from the Dunghil of lapsed *Nature*, to inherit with him the Joys and Glories of the upper *World*; yea, to set you with him, upon his own *Throne!* O dear Madam, you are the *Lamb's Bride*; even *you* who come unto God, as the God of Peace, only by and thro' the sacrificed Lamb. Admire the *Lamb's Love*, the *Lamb* that was *slain* for *you*, that has *woo'd* and *won*, and *betroth'd* you to himself *forever*. Live *upon* him; live *to* him; and long to live *with* him. That *the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the Knowledge of Him:* is the hearty Desire of,

Dear Madam,

Your most obliged and obedient,

Humble Servant,

LETTER LIII.

To Mrs. *E——y.*

My dear Sister in Christ,

BE of *good Comfort*; all is *well.* You have seen your own *Nothingness*, and the *Filthiness* of your best Righteousness; and I trust, have seen the All-Sufficiency of *Christ*, and the Perfection of *his* Righteousness. Whence, as a miserable, helpless Sinner in yourself, you have been drawn to come to the great Saviour, and unto God thro' Him, with a *Lord, save me, or I perish!* and a *God be merciful unto me a Sinner!* And lo, He that is the *faithful and true Witness*, that will not, cannot *lie*, deceive, change, or repent, hath said, *And Him that cometh unto Me, I will in no wise cast out.* In *no wise*, in no Case, for no Thing, either in or done by that Soul that cometh unto Christ for Life, will He *cast it out*, or *away* from his infinite Favour, from his saving Love, *into* endless Death. No; He is *faithful* unto God who appointed him to save Sinners, and all those that *come* for *all Salvation*, He will *save unto the uttermost*, from all Misery, unto all Glory. His Faithfulness to God, and his Love to Sinners, engage him to save *all that come*, even to the *last* and *worst Soul*, and the very *worst Case* in which it can appear before him. It is *impossible* that any Soul should *perish*, that *comes to Christ for Life.* It is *as* impossible, as that God should *lie*, that the *Rock of Ages* should *sink*, that infinite and eternal Grace and Mercy, Truth and Faithfulness should *fail.* Do but *come*; and you are *happy forever.* Put your Case into *Christ's Hand*; it must needs end *well.* Trust your *Soul* in the *Hands of* Jesus;

Jesus; and fearleſs, believe, that you ſhall *never periſh*, but have *eternal Life*. For, Hath He *ſaid*, (I will in no wiſe caſt out: *and ſhall He not do it? or hath* He *ſpoken, and ſhall he not make it good?* Will He not *receive you to the Glory of God?* Yes, verily. You have his own ſolemn Aſſeveration, *Verily verily I ſay unto you, He that believeth on Me*, (or cometh to Me, which is the ſame) *hath everlaſting Life*, John 6. 47. He hath it *now*, in the *Right*, or *Promiſe-Grant* of it, He *hath it* in the very *Beginnings* of it in his own Soul. And he *hath it*, i. e. He *ſhall have* the full *Poſſeſſion* of that *Life*, unto which he hath now a Right, and the *Perfection* of that *Glory*, which is now *begun* in *Grace*. — And doth *Chriſt ſay*, you have eternal Life: Who ſhall *gainſay it?* Who ſhall make *null* and *void* the All-gracious, All-producing, unchanging *Word* of the Eternal I AM! Shall *Satan* do it? *No*; He is a *Liar*, and was ſo from the *Beginning*. Shall *Sin* do it? *No*; *Thouſands* of inbred Corruptions, and horrid Provocations, all manner of inward Oppoſition and perſonal Unworthineſs, ſhall *fall* before the omnipotent *Grace*, of the Saviour's Almighty *Word*. Shall the *World* do it? *No*; Chriſt hath *overcome it*, for the Soul that cometh *to*, that believeth *on* Him; and *none*, no Sin, no Devil, no Man, no Thing, paſt, preſent, or to come, is *able*, or ſhall ever *pluck* that Soul, out of *Chriſt's*, or out of the *Father's Hands*, that *comes* for *all Salvation*, as a miſerable *Sinner*, unto Jesus, the only, the great *Saviour*. He *gives*, he will give, freely, fully and irreverſibly, *eternal Life* unto that *Soul*, and it ſhall *never periſh*, whoever, or whatever ſays to the contrary. The Enemies of that Soul, ſhall be found *Liars*, and it ſhall *tread upon their High Places*. For, *Receiving Abundance of Grace*, *of* rich free reign-

ing Grace, of ſuperabounding Grace, that doth and ſhall *abound*, even to a *much more*, over all the *Aboundings of Sin*, the Soul that comes to Chriſt, *ſhall reign in Life by Him*, unto endleſs Glory with him. All the Mercy and Grace of God is prepared, and ſhall be freely beſtowed upon that Soul, to its eternal Salvation, that for it comes unto God by Chriſt. That deep, great, everlaſting *Mercy*, which you call for in the Views of your own *Miſery*, will anſwer to its *Name*, and diſplay its *Glory*, to your preſent and endleſs *Joy*. For, *Whoſoever ſhall call on the Name of the* LORD, of *Jehovah*, *merciful*, *and gracious*, thro' *Jeſus Chriſt*, *ſhall be ſaved*.

Will you not then, my dear Siſter, *come*, and come *again*, ſince you may come and *welcome* to the *Throne of Grace*, *to obtain Mercy*, *and to find Grace to help in Time of Need?* And will *you* not for God's Honour, for the Enemy's Confuſion, and for your own Joy, *believe* that it ſhall *be*, as *God hath ſpoken* in his Word? That you *ſhall be ſaved in the* LORD *with an everlaſting Salvation*, *and ſhall not be aſhamed nor confounded*, *World without End?* You cannot *doubt it*, without making *God a Liar*, who hath witneſſed the ſame in his *Word*, and unto your *Heart*. — Remember what the Lord ſaid unto you, when juſt ready to ſink with Fear, that the whole of your Experience was nothing *ſaving*, and that you had no ſpecial *Intereſt* in the Saviour: For He that then ſaid, *Fear thou not*, *for I am with thee*: *be not diſmayed*, *for I am thy God*: Did declare the *Thing* as *it is*, or ſhew'd you *that* which is and will be an eternal *Truth*. And tho' you ſoon loſt that ſweet *Perſwaſion* thereof which attended the Moments of *Application*; you have not *loſt*; you cannot *loſe* your *Intereſt*, your ſpecial Intereſt in that *God*, who then witneſſed the ſame to

your

your Heart. As a Believer in Chriſt, *that* Promiſe, and *all* the Promiſes are eternally *yours.* — And you need not *fear*, when any Promiſe is *apply'd* for your Comfort in *any Time of Need*, leſt the Grace of it, ſhould not extend unto *other Seaſons.* For as the Promiſe is an eternal *Yea*, and *Amen*, it is always a full *Breaſt*, where you may *ſuck* and be *ſatisfied.* It is but turning the Mouth of *Faith*, to the Breaſt of the *Promiſe*, in your *every Neceſſity*, and thence you may draw a *full Supply*, and can never *ſink* the Grace of the Promiſe; one *Hair's Breadth.* Becauſe the *God* of the Promiſe, is in every *Promiſe*, an *Infinity of Grace*, in every *Word of Grace.* The *Promiſe*, as a *Ciſtern*, ſtands in GOD, the *Fountain*, the *Ocean* of all its *Fulneſs*, for your *every Supply*, in your *every Time of Need.* And all the Grace of it ſhall be extended *to*, and flow out *upon* you, as the Lord your own God, in his infinite Wiſdom ſees *beſt*, and as in the Counſel of his Will he hath *appointed* for you.— As to your preſent Temptation, *God is faithful, who will not ſuffer you to be tempted above that you are able, but will with the Temptation make a Way to eſcape, that you may be able to bear it.* And don't ſay, 'That 'God han't told you, that his *Grace* ſhall be *ſufficient* 'for *you.*' For in his *Word*, he hath ſaid it, if that Promiſe hath not been particularly *apply'd* for your full Conſolation. *That* Promiſe, even *that*, is *your Promiſe*; and caſt yourſelf upon the *Grace of it*, and go on to plead it, and you ſhall find the *Strength of Chriſt, made perfect* in your *Weakneſs.* — As to your approaching Time of Difficulty, *caſt your Care upon the Lord*, for *He* ſtill *careth for you*; and will *never leave you, nor forſake you. This God*, is *your God, forever and ever*; *He will be your Guide, even unto Death*; and *afterwards receive* you *unto Glory.* Where-

fore,

fore, *Rejoice in the Lord alway, and again,* He ſaith, *Rejoice. For the Joy of the* LORD *is your Strength.*— Unto the tender Care of your dear compaſſionate JESUS, I commit you, and with ſympathizing Love, am,

Yours in HIM,

LETTER LIV.

To Mr. *T——y.*

My very dear and honoured Brother,

FOR your laſt I return hearty Thanks. The Lord bleſt it for my Comfort from End to End. And I was thereby excited to give Glory to the God of all Grace, and wanted the heavenly Hoſt to join in Praiſes. It fetch'd joyful Tears from my Eyes, while with Wonder I beheld the infinite Favour of the great *Jehovah*, caſt in ſuch bright Diſplays, upon his little vile unworthy *Worm*, in uſing my poor *Books*. The Lord *reward* your *Labour of Love ſhewn towards his Name*, and to me the leaſt of *His*, in ſpreading them *abroad*, an *Hundred-fold* in the *preſent Time*, and crown you with *immortal Glory!*

Now, my dear Brother, I am a ſorrowful Soul; and yet in the Lord I do, I would rejoice. I have receiv'd the News of my dear Huſband's Death by a Letter from dear Mr. *W—d*, in which he tells me that he heard at *Charles-Town*, *South-Carolina*, 'That the 'Ship in which my dear Huſband ſailed for *England*, 'was in all Probability founder'd at Sea.' I think he put in *Probability*, to prevent my too great *Surprize* at the firſt Mention of it, as throughout his Letter,

he

he writes to me as a *Widow*, and says, 'Your Husband was the Lord's Servant; no doubt he is at Rest. I heard him pray, a little before he embarked. — This is indeed a heavy Stroke, but Omnipotence can enable you to bear it, *&c.*' — This Stroke, my Brother, is so *great*, that it almost *overcome* my weak Nature, and at Times I am ready to *sink* in deep Waters. But *Glory* to my *good God!* I feel the *Everlasting Arms underneath me*, and when ready to faint, my dear Lord gives me a Cordial. He tells me *This*, is among the *All Things* that work together for *my Good.* That *none* (no Person or Thing) shall *pluck me out of His*, and his *Father's Hands.* And oh how sweetly did that Word reconcile me, to receive the Evil of this Affliction, at the Lord's Hand patiently, yea, thankfully: *Behold a smoking Furnace, and a burning Lamp that passed between those Pieces!* Gen. 15. 17. I saw the *smoking Furnace*, of this great *Affliction*, and the *burning Lamp*, of the precious *Promise*, to support me under it, and save me from it, did and should *pass* unto *me* from the *Heart Love* of *God* my *Father*, thro' my *bleeding Saviour*, my *crucify'd Jesus*, thro' the *divided Parts* of his *human Nature*, his Soul and Body, rent in twain by divine Justice for my Sin, to take away the *Curse* of this Affliction from *me*, and to make it a *Blessing* to me. And *for it*, to the Three-One God, my adoring Soul, *gave Thanks.* I likewise saw with great Pleasure, that as this Affliction came to *me*, so the Foundering of the Ship, came to my *dear Husband*, and that our Lord's Prayer, *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my Glory which thou hast given me:* Fetch'd him *Home*, at *that Time*, and in *that Way.* And a few Days before, I had such a sweet Glance of the *Joy*, the

the *exceeding Joy*, with which he was *presented* before the *Presence* of the Lord's *Glory*; that I thought it unmeet to be very *sorrowful* on *Earth*, when there was such *Joy in Heaven*; and I of the *same Family*, tho' in a *lower Room*. And a Drop of Heavens Joy, coming down into my Soul, I ascended on its *Wings*, and *rejoiced* with Father, Son and Spirit, and with Saints and Angels, at my dear Husband's safe *Arrival in Glory*. — Thus kindly my dear Lord sustains me with spiritous Cordials at *Times*; but when He *withdraws*, my Spirit fainteth. Give Thanks, and pray for, my dear Brother,

Your sorrowful rejoicing Sister in Christ,

LETTER LV.

To Mrs. *H———m.*

My dear Sister in Christ,

I Rejoice in what God hath done for your Soul, and that he hath given you the *Spirit of Prayer*, and many *Promises* of a gracious *Answer*. — As to the Promises you *mention*, which you want my *Thoughts on*, with regard to the Way and Manner in which you are to expect their *Fulfilment*: I answer in General, The *Providence* of God, is the best Expositor of his *Promise*. And my humble Advice is, That *asking Help of God*, you attempt your *Duty*, to believe the Promises given you were from the *Lord*, that they are all *faithful*, and shall certainly have a full *Accomplishment*, to the Glory of God and your Joy, in the Lord's *Way* and *Time*. And in this Assurance of Faith, let your Soul *rest*, amidst all the

Shakings

Shakings of Providence. And this your Confidence labour to hold *faſt*, whatever Suggeſtions from within or without you meet with to the contrary. Prize alſo, the *Spirit of Grace and of Supplications*; and cloſe in with much Prayer; believing that you as one of *Jacob*'s Seed, ſhall not ſeek *Jacob*'s God in *vain*. And quietly, meekly and patiently *wait on*, until gracious Anſwers to your Requeſts are *given*. Until the Lord ſhews you what was his own *Intendment* in the Promiſes given you, by the irradiating Light of his Providence caſt upon them here: Or, if He calls you to it, *wait on* in Faith and Hope, even till Viſion takes Faith's Place, till the Light of Glory, in God's immediate Preſence, opens all the Myſteries of his darkeſt Providences, in a perfect Conſiſtence with his faithful Promiſes. For what you know not *now*, you ſhall know *hereafter:* Either in this World, or in that to come, to your unſpeakable Bliſs, and the Lord's endleſs Praiſe. And till the Lord Himſelf, ſhews you by the *Fulfilment* of his Promiſes, *how*, or *which Way*, they were to be fulfilled, I humbly think it ſafeſt for you, not to draw any *poſitive* Concluſions, as to the *Manner* of their Accompliſhment. But go on, to offer up your Requeſts to your own God in Chriſt, as a God hearing Prayer, and to plead his Promiſes with him, which He hath given you; and leave both in the Boſom of Almighty Grace, and infinite Faithfulneſs, to be granted and fulfilled, as the *Lord ſees beſt*. For not a *Jot* nor *Tittle* of his *Word*, ſhall *fall to the Ground*; every *good Thing* ſhall come to *paſs*, of all which the *Lord hath ſpoken*. But as God's *Thoughts* and *Ways*, in bringing promiſed Mercy to us, are as *high* above ours concerning them, as the *Heavens* are above the *Earth*; it is meet we ſhould leave this glo-

rious *Worker*, to do this glorious *Work*, as HE in his infinite Wiſdom thinks *fit*. Which we ſhall ſoon *ſee*, to our full Satisfaction and joyful Surprize, was every Way worthy of his Great SELF, as GOD, and our God. — Thus in a Kind of *general Faith*, wait you for the Fulfilment of every *particular Promiſe* the Lord hath given you, without *limiting the Holy One of* Iſrael.

For God's deareſt Favourites, as to his full Intendment in what He ſpeaks to them, are apt to make *Miſtakes:* Which when they *ſee them*, do always prove *trying*. And often Satan, the grand Enemy of Souls, takes Advantage from their *little*, *partial Miſtakes*, to ſuggeſt to their Minds, that the *great* and *faithful Promiſe of God*, on which they have *believed*, is a mere *Nullity*; or that they have been miſtaken as to the *Subſtance* of the Promiſe. Whereas their Miſtake was only about ſome particular *Circumſtance*, *Way*, or *Time* of its Fulfilment; the Lord having deſign'd to take that which was *better*.

Thus *Eve*, when ſhe received the firſt Promiſe, *The Seed of the Woman ſhall bruiſe the Serpent's Head:* Thought it muſt ſtraightway have been fulfilled, and that her next and immediate *Seed*, was to be the *Meſſiah*. Whence ſhe ſaid upon the Birth of her Firſt-born Son, *I have gotten a Man the* LORD: Or, the *Meſſiah*, for ſo ſome render the Original Text, without the Word *from*, which is in our Tranſlation, *Gen.* 4. 1. But alas, inſtead of the bleſſed *Seed*, the *Chriſt of God*, ſhe had a *curſed Cain:* Which doubtleſs *try'd her Faith*, and gave room for the Diſplay of Almighty *Power* in the Support of it, and for the Exerciſe of her *every Grace*, in waiting for the Fulfilment of the Promiſe, in a different *Way*, and at another *Time* than ſhe expected. And notwithſtanding

ng her *little partial Miſtake*, which might doubtleſs *ſhake her Faith*, the *great Promiſe of God*, in the *Total* of his Intendment therein, ſtood *firm*, and was *fulfill'd* in Way and Time, as was much more for the Glory of God and the Good of his Church, and alſo for *Eve*'s Joy, when taken to Heaven, tho' ſhe lived not (as ſhe thought ſhe ſhould) to ſee it fulfill'd on Earth.

And thus our Lord's own *Diſciples*, did not always fully underſtand his *Meaning*, in what He Himſelf *ſpake* to them, but ſometimes made *Miſtakes*. As when he ſaid to them, *our Friend* Lazarus *ſleepeth:* They *miſtaking* his Intendment, reply'd, *Lord, if he ſleep, he ſhall do well. Howbeit, Jeſus ſpake of his* Death: *but they thought he had ſpoken of taking Reſt in* Sleep, John 11. 11, *&c.* This ſhews, that when *Chriſt ſpeaks to us*, He mayn't at firſt make known his Mind therein ſo fully, but that we may make *Miſtakes*; until he after ſpeaks to us more plainly: As *Jeſus* to his Diſciples after their Miſtake, ſaid unto them *plainly*, Lazarus *is dead*, Ver. 14.— Again, when our Lord ſaid plainly to the *Twelve*, *Behold, we go up to* Jeruſalem, *and all Things that are written by the Prophets concerning the Son of Man ſhall be accompliſhed. For He ſhall be delivered to the* Gentiles, *and ſhall be mocked, and ſpitefully entreated, and ſpitted on; and they ſhall ſcourge him, and put him to Death: and the third Day he ſhall riſe again:* It is added, *And they underſtood none of theſe Things: and this Saying was hid from them, neither knew they the Things which were ſpoken*, Luke 18. 31, *&c.* They knew the *Words* he ſpake to them, but not the *Things* which he *intended* thereby; altho' he ſpake plainly to them; until by After-Providences and further Teachings, greater Light brake in upon their

Minds, to ſhew them the Lord's Intendment in theſe plain Predictions. — And thus when Jeſus ſaid to them, *Verily I ſay unto you, that ye which have followed Me in the Regeneration, when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of* Iſrael, Mat. 19. 28. They did not fully *underſtand*, but *miſtook* his Meaning. They thought that he would free them from the *Roman* Yoke, and at *that Time reſtore the Kingdom unto* Iſrael. And poor Hearts, there was a *Strife* among them, *who ſhould be greateſt*, Mark 9. 34. And even *James* and *John*, thoſe two favour'd Diſciples, wanted to be *great*, and ſaid to their Lord, *Grant unto us, that we may ſit, one on thy Right Hand, and the other on thy Left Hand, in thy Glory. But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the Cup that I drink of? and be baptized with the Baptiſm that I am baptized with?* Ch. 10. 38. It is as if he ſhould ſay, 'You 'miſtake my *Promiſe*, when I told you of *my ſitting* 'in the Throne of my Glory, and of *your ſitting* 'on twelve Thrones, judging the twelve Tribes of Iſ-'rael. *My Kingdom is not of this World:* It was not 'an *earthly Glory*, that I ſpake of. Nor yet is my 'Glory, nor yours with me, to be at *this Time. I* 'muſt firſt *ſuffer*, and ſo muſt *you*, before we are 'glorified together.' But notwithſtanding our Lord reprov'd their *Miſtake*, and plainly told his Diſciples of his *own Sufferings*, and taught them a Leſſon of *Self-Denial*, to take up their Croſs and follow him; ſo ſtrongly it prevail'd in their Minds, that when Jeſus was *crucified*, their Expectations being *thwarted*, it prov'd a great Trial to them. As we may ſee by what thoſe two of them ſaid to our riſen Lord, who appearing to them, was unknown by them, when going

going to *Emmaus*. For upon his aſking, *What Manner of Communications are theſe, that ye have one to another, as ye walk, and are ſad?* Cleopas, *anſwering, ſaid unto him, Art thou only a Stranger in* Jeruſalem, *and haſt not known the Things which are come to paſs there in theſe Days? —Concerning* Jeſus *of* Nazareth, *which was a Prophet mighty in Deed and Word before God and all the People: And how the chief Prieſts, and our Rulers, have condemned him to Death, and have crucified him. But we* truſted *that it had been* HE *which ſhould have redeemed* Iſrael, Luke 24. 13, *&c.* This latter Clauſe implies, that they were got to their *Faith's End*, as it were, that they could *believe no longer*, that *Jeſus* was the *Redeemer* of *Iſrael*; becauſe there was ſuch a Death in *Providence*, that had paſſed upon the *Promiſe*, both as to the *Manner* and *Time* in which they expected its *Fulfilment*.—But notwithſtanding their *Miſtakes*, and ſore *Trial* occaſion'd thereby, which *ſhook their Faith*, the *Truth of Chriſt* in his *Word*, ſtood *firm*, and by the darkeſt *Providence*, the Lord was on his Way, to fulfil and clothe his *Promiſe* with the brighteſt Glory; with a *Glory*, that was far *more* for the Honour of God, and the Salvation of his People, than *that* which they in their higheſt Thoughts had expected; as they afterwards *ſaw* to their unſpeakable Joy.

From theſe Things then, my dear Siſter, we ſhould learn to be very *cautious* of drawing haſty *Concluſions*, as to the *Way* and *Manner* of the Lord's *fulfilling* of the *Promiſes* He gives us, before he opens them in *Providence*.

But yet if at any Time our Minds are ſtrongly *impreſt* by a Promiſe which the Lord gives us, and eſpecially, if by renewed Promiſes to comfort us in

Times

Times of Diſtreſs, *Impreſſions* are repeated and ſtrengthned, that this or that particular *Thing*, is the *Mind* of God in the Promiſe, and ſhall be the *Effect* of it in Providence, and that for God's *Honour* we ought to believe it: I humbly think it our Duty in ſuch a Caſe, to truſt and hope in God, to ſeek him and to wait for him as to that *very Thing*; inaſmuch as we apprehend it to be the Mind of God in the Promiſe, that He would perform it in Providence.—And if for any wiſe and gracious End, the Lord hath ſuffered us to be *miſtaken*, as to the *Thing* our Thoughts pitched on in the Promiſe, or rather, as to ſome Circumſtance of *Time*, or *Manner* attending the Thing we ſought and hoped for from the Promiſe, He will deal gently with us, *as a Man ſpareth his own Son that ſerveth him.* He will *accept* the Actings of our *Graces*, which Himſelf hath wrought in us, *paſs by* all our *Failings* from our preſent Weakneſs and Imperfection, and *prevent* the *Deſtruction* of our Faith and every Grace, which is the *Deſign* of Satan, by the evil Improvement he makes, and the Suggeſtions he caſts into our *Minds*, upon our little partial *Miſtakes*: In that for God's *Glory*, and our own, and others *Good*, we attempted our *Duty* ſo far as we *knew it*.—And if the Lord gives us not the *very Thing*, or in the *very Way* and *Time* that we expected, He will give us ſomething that is *better*, even what Himſelf *intended* in the *Promiſe*, in *lieu* of it; which ſhall be more extenſively for *his Glory* and *our Joy*.

For as when the Lord *deſigns Favours* for his People, he ſtirs up their Minds to *deſire them*, and to encourage their Faith and Hope, gives them *Promiſes* about them; ſo likewiſe he will hear their *Prayers* for them, and thereby fulfil his own Promiſes. Yet

ſo,

ſo, that as Dr. *Goodwin* obſerves, in his *Return of Prayers*, 'As the *Mind* of the Law, is the *Law*, 'and the *Mind* of the Prayer, is the *Prayer*:' The *very Thing* aſked, may *not* be given, and yet the Prayer be anſwered, and the Promiſe fulfilled. The *Mind* of God's Children, in every Petition they put up to him, when in their *right* Mind, is, *His Glory*, and their *own*, and *others Good:* This is the Mind and End of the *Prayer*, and alſo of the *Promiſe*, which excites them to pray: And this the Lord *always gives*, to *anſwer* their Prayer, and fulfil his own Promiſe: But not always in the *very Thing*, *Time* or *Way* aſked, but in thoſe that are *better*. *We*, like *little Children*, when our *Father* gives us a *Promiſe* of *good Things*, are apt to miſtake his *Meaning*; and we aſk the *beſt* we can think of. But as in our Petitions there is much *childiſh Weakneſs*, our kind *Father*, doth many Times anſwer our Prayer, and fulfil his Promiſe, according to the Infinity of *his Wiſdom* and *Grace*, in giving us ſome *better Thing*, that is more for *his Glory* and *our Advantage:* As at other Times he gives us the *very Thing* we aſk, when He ſees it *beſt*. But however, the Lord deals with us in the *Anſwer* of our Prayers, and *Fulfilment* of his Promiſe, He always doth for us therein according to his *own Heart*, *more exceeding abundantly than we can aſk or think*. — Then my dear Siſter, *Follow on to know the* LORD, *and you ſhall know him*. For, *His going forth* (as your Prayer-hearing, and Promiſe-performing God) *is prepared as the Morning: And He ſhall come unto* you (upon your thirſty Soul) *as the Rain, as the former and as the latter Rain upon the Earth:* That you may *triumph in his Praiſe*.

Having

Having been ſo long on *Generals*, the leſs may ſuffice as to *Particulars*. The three *firſt* Promiſes you mention, I think were of a *general Nature*, and reſpected the Grant of your *general Requeſt*, 'That 'the Lord would give you a Shepherd, and con-'tinue his Goſpel with you.' And theſe you have *partially*, and may yet more fully ſee fulfilled. For notwithſtanding your *Miſtake*, as to Mr. *R*———*s*, who you expected to have been your *ſtated Miniſter*, which *tried you* when croſt by Providence: As the Lord hath raiſed up Mr. *M*———*y* to preach his Goſpel, and much bleſt his Miniſtry to your Soul, the Promiſe is fulfilled, and your Prayer anſwered, as God for his *own Glory*, and for your, and others *Good* ſaw *beſt*. And from you as one of *Jacob*'s Seed, let *Jacob*'s God have his worthy Praiſe.—But as to the *other* Promiſes that were given you, thoſe I muſt confeſs, do ſeem more particularly to reſpect Mr. *R*———*s*, whoſe Reſtoration you earneſtly pray'd for, and for which you thought the Promiſes were given. And therefore, my dear Siſter, go on to ſeek God for *him*, as the Lord engageth your Heart. For *his* Reſtoration from the Errors he is fallen into, may for aught I know, be the *very Thing* that the Lord intends in the Promiſes he hath given you. And you may live to ſee them fulfilled in the Way you have expected, to the Glory of God, and your Joy. Or the Promiſes may be fulfilled, and your Prayers anſwered, in *his* Reſtoration to preach the Goſpel, after *you* are dead, and the Lord may have the Praiſe, and you the Joy of it when at Home with Chriſt. Therefore there is Room for *waiting*, as to *this*. — But yet, as the general *Mind* and *End* of your Prayer, was the *Glory*

of

of God, and the *Good of Souls*, in thoſe particular *Requeſts* you put up for *his* Reſtoration; I know not, but God may anſwer your Prayers, and fulfil his Promiſes, which you thought were given you particularly for *him*, in the Reſtoration of ſome *other Perſon*, or *Perſons* that have been *ſeduced*, which may be more for the *Glory of God*, and the *Good* of his *People*, and for *your Joy* too, when you *ſee it*, than *his* about whom you are ſo much *concerned*. And I can't but think, when you was moſt earneſt for *him*, if the Lord had told you that the Reſtoration of ſome *other Perſon*, or *Perſons*, would be more for *his Glory* and the *Good* of his *People*, than *his*; that *your Will*, would have flow'd into the *Will of God*, and that you would even have *choſe* that, which the Lord *ſaw*, and *ſaid* was beſt. If ſo, my Sifter, if ſome *other Thing* in the Grant of it, would have ſatisfied you *then*, much more will the Gift of it, if the Lord ſhould have deſign'd ſome *other* and *better Thing* in the *Promiſes* he gave you, and for the *Anſwer* of your Prayers. — However it be, *Reſt in the* LORD, *and wait patiently for Him*. *Watch* for him, *more than they that watch for the Morning*: To ſee *when*, and which *Way* he will appear. For, *Unto you that fear* his *Name*, *ſhall the Sun of Righteouſneſs ariſe*, *with Healing in his Wings*. You that *wait* for GOD, ſhall not be *aſhamed*. If you ſhould not ſee him in Ways and Times you *expect*, He will viſit you in thoſe that are *better*. You that *ſeek the* LORD, ſhall *praiſe him*; *your Heart ſhall live forever*. Wherefore, *Rejoice in the Lord alway*; *and again*, He ſays, *rejoice*.—Unto the tender Care of the *Great Shepherd*, I commit you; who *gathers the Lambs with his Arm*, *and carries them in his Boſom*, *and gently leads thoſe that are with young*. *The Grace of our Lord*

Jeſus Chriſt be with your Spirit!—In his Bowels, my dear Siſter, I am,

Yours moſt affectionately,

LETTER LVI.

To Mr. *H———s.*

My very dear and honour'd Brother,

YOURS I gladly receiv'd, and return hearty Thanks.— Indeed I love you for *Jeſus*'s Sake, bear you on my Heart before the Lord, and rejoice that you are ſtill held as a *Star* in *Chriſt's Right Hand*, to ſhine forth in his Light, to the ſaving Benefit, Joy and Direction of many. O may He ſtill eſtabliſh you in Faith and Holineſs, and preſerve you blameleſs until your Race is run, and your Crown won!

It refreſheth my Spirit, to hear you tell of the Love of Chriſt, to us the unworthy, ſinful, the pardon'd, happy Objects thereof. — No *Love*, but the Love of CHRIST, could bear with the many, daily, and repeated Provocations that *we* are guilty of. None but HIM, whoſe Perſon and Love are *Infinite*, or could, or would continue to pardon and paſs by the *Faults*, to pity and love the *Perſons*, and to accept and delight in the *Services* of ſuch vile, ungrateful, Hell-deſerving Wretches as *we!* But oh, it's well for us, that the Love of Chriſt, *paſſeth Knowledge!* That it not only far ſurpaſſeth all that the moſt favour'd of imperfect Men *know* of it; but alſo all that *can* be *known*, by perfect Saints and Angels

to

to a bleſt Eternity, and will ever abide, to our Wonder, Joy and Praiſe, in its own Infinity, a *Love that paſſeth Knowledge!* Its Heights and Depths, its Lengths and Breadths, immeaſurable and eternal! — There had been no ſuch *Thing* as the *Love of Chriſt*, it had been long ſince *exhauſted*, if He had not been GOD by *Nature*; GOD in *our Nature*, *Emanuel*, *God with us!* Had not our JESUS been the LORD, the Self-exiſtent, All-ſufficient, unchangeable and eternal JEHOVAH; He could not have lov'd *one Sinner*, with the Love of a *Saviour*, with a Love great enough to *ſave one ſingle Man*, nor have borne with the Provocations of *one ſingle Soul.* How much leſs could He have lov'd ſuch an innumerable *Multitude* of *Adam*'s fallen Race, as the whole *Election of Grace* are! Or have borne with all their innumerable Provocations, caſt together into one huge *Maſs* of complicated Wickedneſs, an unſearchable *Abyſs* of all Unrighteouſneſs! — Alas! I, for myſelf, my ſingle Self, muſt ſay, I am too great a *Sinner*, ever to hope for Salvation, from any *Perſon*, but one who is GOD by *Nature*; from any *Love*, that has not in it, all the radical and eſſential Perfections of the GODHEAD. I had been *undone*, I ſhould yet *periſh*; if the *Lord* my *Lover*, was not GOD my *Maker*, if his *Name* was not I AM! The *ſame Yeſterday*, *To-day*, *and forever!* — But oh! The Perſon and Love, the Perfections and Glories of my JESUS, are *Infinite!* And therefore my Salvation by Him, and Happineſs in Him, to endleſs Ages, are *infinitely ſecured!* — And *here*, my Brother, is Sea-Room enough, for all the Veſſels of Mercy; and hence they may take their Fill of Bliſs and Glory, without Fear of Waſte, thro' Time and to Eternity!

How great and adorable then, is *God* the *Father's Love*, that He ſhould give ſo great a Perſon, as his

own Son in *our Nature*, to be the great *Head of the Church!* How great and adorable is the *Love* of the *Son*, in that He who *thought it not Robbery to be equal with God*, ſhould yet ſo *humble Himſelf* for us, as to take upon Him the *Form of a Servant*, the Nature of *Man*, and therein as our *Head*, to obey and die; that we in and with *Him*, might live and reign forever! And how great and adorable is the *Love* of the *Holy Ghoſt*, in his accepting of the Office of *Comforter* for us, of an *Applier* of all Salvation to us; and that as ſuch, ſent from the Father and the Son, He reveals unto us the Myſtery of CHRIST; that *believing in Him*, we may be *ſaved by Him*, and rejoice with Joy unſpeakable and full of Glory here, until we are call'd to enter into the Joy of Glory hereafter! The *Love* of *Father*, *Son* and *Holy Ghoſt*, and the reſpective *Diſplays* thereof in our Salvation, are *Infinite* and *Co equal* Wonders of Grace! And each of theſe infinite Lovers, for their *own* infinite Glories and Perfections, and for the Glory of their infinite Love to *us*, are worthy of our higheſt Love, Praiſe and Adoration, both now and forever. *Amen.*

By your Letter of the ſame Date with mine, to my honour'd Friend, Mr. *E.* an Extract of which he was pleas'd to ſend me, I hear, to my great Joy, that the Lord's Work goes on bravely with you. For this I give Thanks, and for the Continuance and Increaſe of it, as enabled, I ſhall pray. Oh may the Lord's Hand be ſtill ſignally with you, and your dear Brethren, who bear Teſtimony for the Truths of Chriſt in *Wales!* And alſo with his Witneſſes for the pure Goſpel in *London*, &c. That by you as the Lord's Inſtruments, his reſerved Remnant, may be preſerved from Infection, and an Addition made to the Number of Believers daily: While the

the Word of the Gospel hath free Course, and is glorified by all; and the Lord's Work in your Hands, like the *Light of the Morning*, *shineth more and more until the perfect Day!*—So prays,

My dear and honour'd Brother,
Your most affectionate Friend
And Servant in our precious JESUS,

LETTER LVII.

To ——— ———.

Dear Madam,

I AM at this Time under a very great Trial, by the Death of my dear Yokefellow. The Ship in which he sail'd for *England*, having founder'd at Sea. I have no Reason to mourn for *him*; He was the *Lord's Servant*, had done his Work, and is entered into his Reward; and to be *with Christ*, is for him *far, far better!* And tho' divers Things conspire to make the Loss of him to *me* very great, yet as I had given him up to the *Lord*, for his *Service*, and to be wholly at his *Disposé*, I am sweetly resign'd to his dear Will, and say, *The* LORD *gave, and the* LORD *hath taken: and blessed be the Name of the* LORD! I believe the Rod to be in my Father's Hand, and adore that infinite Wisdom and Grace, which have us'd it for the Glory of God and my Advantage. The Time is short; it becomes me to *weep*, as if I wept *not*. Yet a little while, and I also shall be loved Home, to be *forever with the Lord*. And then, no more Sin, Sorrow or Death

shall

ſhall grieve me. *The Lord is riſen:* Saints muſt riſe. It becomes us to *ſet* our *Affection on Things above*, and as *Strangers and Pilgrims on Earth*, to diſpatch our Buſineſs, to ſerve and glorify God in our Generation, and to ſeek a *better Country*, that is, an *Heavenly:* Since God *is not aſhamed to be called our God*, and *hath prepared for* us *a City*.

Sorrowful, Madam, you will eaſily think I am; and yet I rejoice with *you*, for the *great Things* which *God hath done for your Soul*. You 'admire the 'Grace of God, that He ſhould think upon *you* for 'Good.' And truly, Madam, your God, hath ſo thought upon you, before the Mountains had a Birth, or the Earth's Foundations were laid. His Thoughts of infinite Kindneſs towards you thro' the ſlain Lamb, have been early, everlaſting Thoughts. His *Drawing* of you with *Loving-Kindneſs* in Time, is the Fruit of his *everlaſting Love*, of that Love which was in his Heart towards you before Time began. And tho' as you ſee yourſelf to be the moſt unworthy, and the chief of Sinners, you can hardly take it *in*, that God ſhould think upon *you* for Good; yet, be not *faithleſs*, but *believing*. You had never *ſeen* yourſelf to be the moſt unworthy, and the chief of Sinners, if you had not been humbled by Divine Grace, from an antecedent Deſign in God, to exalt you unto *Glory*. And remember, Grace is *free*, and abſolutely *independent* upon Creature-Goodneſs. *I will be gracious unto whom I will be gracious, and I will ſhew Mercy on whom I will ſhew Mercy:* raiſeth all the Veſſels of Mercy, from the Depths of Miſery, to the Heights of their prepared Glory. — Infinite Wiſdom hath found out a Way, thro' the bleeding Lamb, in which God can be gracious to the chief of Sinners, without the leaſt Stain,

Stain, yea, with Honour to all his bright Perfections. And in this glorious Way, which ſuits the Heart of God, and the State of Sinners well, the Lord our Father, delighteth to be gracious unto us, his poor Prodigals. And we cannot pleaſe him better, than in our Return, and Supplication to him to be ſatisfied with the Bread of Life, to ſay, *Father, we have ſinned againſt Heaven and in thy Sight, and are no more worthy to be called Thine.* Grace then, hath Room to diſplay its Glories, its *Riches*, its *exceeding* Riches, and will delight to ſhew the ſame *in Kindneſs towards us thro' Chriſt Jeſus, unto Ages* without End.

You have ſeen, Madam, the Wiſdom and Goodneſs of God, in permitting thoſe Fears to attend you, and over-ruling them for your ſpecial Advantage. And if a Glance of the Glory of Divine Conduct, in a little Part of your Journey thro' the Wilderneſs, is ſatisfactory and pleaſing in this imperfect State; O what a full Proſpect, and what full Joys will you have when that which is perfect is come: When on the Mount of Viſion, in the Height of *Sion*, you *remember all the Way the Lord led you thro' the Deſart*, and ſee his wiſe and gracious Ends, in all its various Windings and Turnings, or a Thouſand croſs Providences which now are grieving, all meeting to your higheſt Solace, in the Center of God's Glory, and your eternal Bliſs! And mean while, *in Patience poſſeſs your Soul:* Go on ſtill to commit the *Keeping* of it into the Hands of Jesus, and believe that he is *able to keep you from Falling, and to preſent you Faultleſs before the Preſence of his Glory with exceeding Joy.* For, *Faithful is He that calleth you, who alſo will do it.*

As to that Aſſertion, Madam, which you have heard,

heard, and ask my Thoughts on, *viz.* ‘ That there ‘ will be great Allowance made for great People: ‘ that they are oblig'd to comply with Forms, and ‘ do a great many Things others need not, and ‘ what they themselves may not approve of:’ I think it is a very false one. The God of Truth in his blessed Word, the Rule of our Faith and Practice, makes no such *Allowance* for *great People*. The Lord of Christians, our blessed Saviour, hath thus commanded his Followers: *If any Man will come after Me, let him deny himself, and take up his Cross daily, and follow me*, Luke 9. 23. He says, *any Man*, that will be his *Follower*, let him be Rich or Poor, High or Low, Noble or Ignoble, must *deny himself, and take up his Cross daily, and follow him.* Our Lord here, makes no *Allowance* for great People, but obligeth every one of his Followers to *deny himself, to take up his Cross, and follow him.* And whoever he be, that will gratify himself, conform to the World, and shift off the Cross, is not the Man that shall come after Christ, up to Heaven: As Ver. 26. *For whosoever shall be ashamed of Me and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory and of his Father's, and of the holy Angels. Christians*, after the Example of *Christ*, are not to seek *themselves*, but the *Glory of God*, to shun the *Cross*, but to *take it up*, nor to comply with the Forms and Inventions of Men, with *humane Traditions*, whereby the *Commandments of God are made of none Effect*, but like the *faithful and true Witness*, they are to bear their Testimony for the Truth, against every Error. And as to their ‘ complying with Things with which they ‘ themselves may not approve of:’ *Whatsoever is not of Faith is Sin*, Rom. 14. 23. — Most surely then there

there neither is nor will be any *Allowance* made in these Respects for *great People*. For God in his Word, by which he will judge all Men and all their Actions, gives no Allowance, to any Rank or Degree of Persons to *Sin:* Which is contrary to the Holiness of his Nature and the Purity of his Word, and most destructive to the Creature where it is, *Prov.* 8. 36. But as the Brother of *low Degree*, is to rejoice in that he is *exalted*, to inherit the Throne of Glory; so the Brother of *high Degree*, in that he is made *low:* So low, as to count it his highest Honour and Joy, to deny himself in all Respects for Christ, to take up his Cross, and follow his Lord thro' Sufferings here on Earth, the appointed Way to his promis'd Glory in Heaven, *Jam.* 1. 9, 10. *Luke* 24, 26. *Acts* 14. 22. And the higher any Christian is in this World, the greater Opportunities the Lord puts into his Hands thereby, as to lay out himself in all active Service for the Honour of his Master; So to deny himself in every Regard for Christ, to forsake all Things, and cleave unto HIM as his ALL: Which will be unto his *Praise, Honour and Glory at our Lord's Appearing.* Thus, that great Man, *Moses, refused to be called the Son of* Pharaoh's *Daughter: Chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.* Esteeming *the Reproach of Christ, greater Riches than the Treasures in* Egypt: *for he had Respect unto the Recompense of the Reward,* Heb. 11. 24. *&c.* I rejoice, Madam, to see that you are like-minded: And that in the Grace of Humility and Self-Denial, you may yet abound more and more; to the Glory of Christ

in and by *you*, and unto your Glory in and with *Him*: is the ſincere Deſire of,

Madam,

Your moſt Humble Servant,

In our Glorious Lord,

LETTER LVIII.

To Mrs. *B———r.*

My dear Siſter in Chriſt,

I Rejoice in the Wonders of ſaving Love, which God hath wrought for your Soul; and that for my poor Writings, you and others bleſs his Name. Unto *Him* I give *all the Glory*. If the Lord ſends a Word to any of his better Children, by unworthy me, and makes it light upon them to their Soul's Refreſhment and his own Praiſe, my Joy is full. I can ſay, to the Glory of Free Grace, that in my Lord's Bowels, I love his weak and tender Lambs; and gladly would I miniſter to their Neceſſities from his Fulneſs, if He would pleaſe ſo to favour me. And bleſt forever be his dear Name, this is the high Favour which his princely Grace, frequently caſts upon the Chief of Sinners! O the Infinity of *Grace*, that vile, unworthy *I*, ſhould be choſen unto eternal *Life*, by Jeſus Chriſt, and unto any *Service*, to any of his dear People! All my Salvation and Glory in both Reſpects, ſtands alone upon the ſovereign good Pleaſure of *Jehovah*, this great, unchanging Reſolve of his Heart, *I will be gracious unto whom I will be gracious, and will*

will ſhew Mercy on whom I will ſhew Mercy. And down upon *me*, freely and abundantly, theſe living Waters flow, thro' the ſmitten Rock, my bruiſed, pierced *Lord*, and run in dry Places like a *River*; in my Times of greateſt Need, Sorrow and Barrenneſs, unto all my Refreſhment, Joy and Fruitfulneſs. Then, let Free Grace by me, forever have the *Praiſe* of its own Glory!

I rejoice, my dear Siſter, that you alſo are a *Veſſel of Mercy*, whom God had afore prepared, and is now preparing by *Grace*, unto endleſs *Glory*. Happy are *you:* Your Bliſs initial, which will ſoon riſe to complete and total, is and will be ineffable and eternal! Intereſted in the Love of Father, Son and Spirit, you have the Three one GOD, the LORD for your Portion. And what can you want more! As having *Nothing* in your empty, needy, wretched *Self*, you may poſſeſs *all Things* by Faith, all Bleſſings, Life and Glory, in that great HIM, in whom *all Fulneſs*, even the Fulneſs of the GODHEAD dwells! — O my Siſter, this JESUS, EMANUEL, *God with us*, *This is* your *Beloved!* and *This is* your *Friend!* And in this *Friend of Sinners*, you are well *befriended* indeed. He that was your *Friend*, to die for you when an *Enemy*; your *Friend*, to ſeek you up when you was loſt thro' *Enmity*; and your *Friend*, to take you into his Boſom for all Salvation, when drawn by Him, you came to Him in your periſhing State, Sin-ruin'd and Law-condemned, as an *Enemy* in your Mind by wicked Works; even HE will abide your *Friend* forever! *A Friend that ſticketh cloſer than a Brother*; than any Brother, either in Nature or Grace. A moſt wiſe and tender, able and faithful *Friend*, will the Saviour be to *you*, as a poor Sinner that believeth in

Him unto your everlaſting Salvation by Him. JESUS your Friend, will never, never *leave* you, nor *forſake* you, tho' the neareſt and deareſt of other Friends may *fail* you, and none as HE, either will, or can *help* you. A *Friend*, an unchanging *Friend*, will JESUS be to *you*, in your greateſt Need and Diſtreſs, of the richeſt, freeſt Grace. Your Friend, your Lord, your Lover, in the Infinity of his Friendſhip, will pity and pardon you continually, under all your remaining Enmity, the greateſt of your Griefs and Miſeries. He will *ſubdue* your *Iniquities*, and caſt all your *Sins into the Depths of the Sea*. He will *know* your *Soul in Adverſity*, ſupply all your Wants fully, and *perfect that which concerneth* you, the good Work begun in you, glorioufly. Thro' Life with all its Changes, and Death with all its Fears and Snares, will JESUS your Friend, be with you, and in numberleſs Diſplays of infinite *Friendſhip*, will He now and always, *love you freely*. He will love you thro' Time, into increaſing Communion with Him by Faith, as your *Friend*, while here below. He will love you into Eternity, into the immediate Viſion and Fruition of Him, and a full Conformity to Him, as your everlaſting *Friend* above. O the ſweet *Friendſhip* that is to be perfected and maintain'd between *Chriſt* and *you!* And this, your Friend, my Siſter, is your *Beloved*. He is a Friend in the neareſt *Relation*, with the deareſt *Affection*. And hence, his Perſon and Love, hath and will have forever on you, the ſtrongeſt *Attraction*; and make you with a raviſh'd Heart to cry out, in Raptures of Wonder, Joy and Praiſe, *This is my Beloved! and This is my Friend.*

What then ſhall I ſay to you, my dear Siſter?

Having

Having such a *Friend*, *use* Him, be *free* with Him, let all your *Wants* be upon Him. His infinite Love permits it; yea, He delights to have it so. And as *your Friendship*, is the *Joy of his Heart*; labour to carry it *friendly to Him*, in all the *Changes* which pass over *you*. Think and speak *well* of Him, *adore* and *bless* Him in all. And having such a *Beloved*, whose personal and relative Glories are incomparable, unsearchable, infinite! Give Him your *Heart*, your choicest *Love*. The LORD your *Maker*, your *Husband*, the slain, the reigning LAMB, your *Bridegroom*, is well worthy of *you*, and all the *Affection and Duty* your Soul is capable of. In all the Paths of Obedience then, follow on to know Him, to enjoy, love and glorify Him; and never rest till you are loved by Him into a full Conformity to his Image, and the beatific Vision of his Glory.

I am glad, my dear Sister, to see such a Spirit in you. That you love the Lord, and desire to live to his Praise. That you are become a *Pilgrim*, and earnestly *seek* the *heavenly Country*; whither *Jesus*, *the Forerunner is for us entered*. I rejoice that you are blest with such sweet Refreshments by the Way, that such Bunches of *Canaan*'s Grapes, are brought you in the *Wilderness*. That you are so richly feasted with royal Dainties, under the Ministry of that precious Servant of Christ Mr. *G—ll*; and that you are so delighted with the Communion of Saints, while on the heavenly Road. *Go forth* still, my dear Sister, *by the Footsteps of the Flock*; *Feed beside the Shepherd's Tents*; Walk on with the *Excellent of the Earth*: And the *Lord* of the *Pilgrims*, the *Captain of our Salvation*, who leads forth the *first*, and brings up the *last*, cause you to pass from *Strength to Strength*, *until*

until you appear before GOD *in Sion!* So prays, my dear Sister,

Yours forever in Christ,

LETTER LIX.

To Mr. *K——y.*

Dear and honour'd Sir,

I Gladly embrace the first Leisure to send you a Line, and O that the Lord by poor unworthy me, wou'd please to send something to comfort you! I rejoice in the Account you give me of the Lord's Work on your Soul, manifest by the *Conflict* between *Grace* and *Sin*, which hath been felt by you for many Years: And that our dear Lord most kindly deliver'd you from those violent *Temptations* with which you was lately assaulted. — That you was kept *striving* and *praying* against 'em, was *your Mercy.* That thro' the Prevalence of indwelling Sin, and the Violence of Temptation from Satan, you was almost *overcome*; was to shew you your own *Weakness* and *Vileness.* And that when just at the Edge of a Fall, you was *prevented*; it was to commend and set off the *Grace* and *Power* of Christ, which being *sufficient* for you, was extended to you, and to your Deliverance and Joy did *rest upon* you. — You tell me, Brother,

'That (on Account of your Soul-destroying Ene-'mies) you *seek Jesus, sorrowing.*' — But han't you long since found him, to your *Joy unspeakable, and full of Glory?* Han't you many Years since, been convinced

vinced of your Misery as a Sinner, that you was utterly undone without the Saviour? Han't you seen so much of his infinite Glory and All-sufficiency to save, that hath drawn out your Soul into a restless Search for Him, as *altogether lovely*, and the *Chiefest among ten Thousand* unto you? And did you not thus *seek*, till you *found* Him, in the sweet Manifestations of Himself and Love unto *you:* To such *Joy of Heart*, that a *Stranger* to Christ *intermeddles not with*, and to such *Life in his Favour*, that a Man *dead in Sins* never felt? O my Brother, how was it with you in the *Day* of your *Espousals?* Did not Christ then sensibly give Himself to *you*, in some or other of his sweet and sure Covenant Promises? And ravish'd with his Glory and Excellency, his Love and Beauty, did you not then give up yourself unto *Him*, to be entirely and forever the LORD's? If *so*; you have *found Christ*, and *Life* in *Him*, and *shall obtain Favour of the* LORD. JESUS is *yours*, *forever* yours. Your *Beloved is yours*, and you are *His:* And none of the Powers of Darkness within, or without you, *neither Life*, *nor Death*, *nor Things present*, *nor Things to come*, *shall be able to separate* you *from* his *Love.*— But perhaps you'll say,

'Alas! Tho' I have long since thought that Christ 'was *mine*, and did really give up myself to be the 'LORD's; yet I have innumerable Times and Ways 'broken my Covenant; and am afraid I was mista-'ken as to Christ's giving of Himself to me.'— If you came to Christ, Brother, for all Salvation, from Sin as well as Wrath, for Holiness as well as Glory; Christ receiv'd you, to save you to the uttermost; He gave Himself to you as your Husband-Lover, to be in all Respects your Saviour. And this Gift of Himself to you, as it was infinitely free, so, absolutely irreversible.

reverſible. It was, it is, it ever will be *without Repentance!* What tho' you have broken *your Covenant*; the LORD your Redeemer, your Maker, your Huſband, will remember for you *his Covenant*, and eſtabliſh unto you an *everlaſting Covenant*. What tho' you have prov'd an Adulterous Bride, and *play'd the Harlot with many Lovers*; yet *the* LORD, *the God of* Iſrael *ſaith*, *He hateth putting away*. What tho' you have *done evil Things as* you *could* againſt a God of infinite Love; yet from his immenſe Goodneſs, He will not caſt you away, for all your Badneſs, no, not *for all that you have done!* See what he ſaith, *Jer.* 31. 37. *If Heaven above can be meaſured, and the Foundations of the Earth ſearched out beneath, then will I alſo caſt off all the Seed of* Iſrael, *for all that they have done, ſaith the* LORD. I doubt not, you mourn for, and bewail before the Lord, as you have juſt Cauſe, all your undutiful and diſloyal Behaviour to your Bridegroom-King. But O do not doubt his Love to you, nor your Relation to Him, becauſe of your Heart-departings from him, and Diſloyalty to him. For your exceeding Badneſs, which ſo terrifies and affrights *you*, is no Surprize, or unthought of Thing, unto *Him*. No, He well knew beforehand, when He firſt betroth'd you to Himſelf, how bad you would prove. *I knew* (ſays he) *that thou wouldeſt deal very treacherouſly, and waſt called a Tranſgreſſor from the Womb*, Iſa. 48. 8. And yet, as He *betroth'd* you to Himſelf in *Loving-kindneſs and Mercies*, and alſo in *Faithfulneſs*, you *ſhall know the* LORD: And the Language of his Heart and Mouth, commanding his Loving-kindneſs, concerning you is, *Go yet love a Woman (beloved of her Friend, yet an Adultreſs) according to the Love of the* LORD *to the Children of* Iſrael, *who look to other Gods, and love Flaggons of Wine*,

Wine, Hoſ. 3. 1. Yea, of you, tho' an Adultreſs-Bride, your Maker, your Huſband will ſay, *Behold, thou art fair, my Love, behold, thou art fair, thou haſt Doves Eyes within thy Locks*, Song 4. 1. Such is the Infinity of his Grace towards you, and delight in you, as the Object of his Heart-Love, as waſhed in his precious Blood, and adorn'd with his glorious Beauties, notwithſtanding all your Deformities, which are ſeen and lamented by you! — And lo, Sir, from your inſeperable Relation to Chriſt, and his ineffable Delight in you: He will ſoon love you into Likeneſs to Him: You ſhall ſoon be as holy, as you now deſire to be; even *Holy and without Blame, before Him in Love.*

And mean Time, don't think it ſtrange, dear Sir, that the *Canaanites* ſtill *dwell in the Land*, and are as *Thorns in your Sides, and Pricks in your Eyes:* For the *ſame Afflictions are accompliſhed in your Brethren that are in the World.* The Lord ſuffers the Being and Working of Sin, agitated by the Temptations of Satan, to attend his deareſt Favourites to their Grief, while their Souls are embody'd in Houſes of Clay. He permits theſe Enemies to appear, to learn his People *War*, to exerciſe their Graces; and thereby He prepares them for immortal Glory. O dear Sir, don't think you are an unchanged Man, becauſe you *feel the Conflict*; for had you been an *unregenerate Soul*, you wou'd have known *nothing of it.* Chriſt hath dethron'd Sin and Satan, and took Poſſeſſion of your Heart, and He will keep it. Aſking Help of God, and in his Strength, watch and oppoſe the Enemies as much as may be; but fear not the *Victory.* For thro' Prince *Emanuel*'s Blood and Love, you are, you ſhall be *more than a Conqueror.*

You mourn, dear Sir, becauſe of your 'Barrenneſs, 'that you can't ſpeak and act for Chriſt as others do.' And which of the Saints han't Cauſe to join in this Lamentation? I rejoice to ſee that bleſſed Fruit of Love to Chriſt, which appears in your Kindneſs ſhewn to his Name, People and Cauſe; and in your having *ſuffered*, and in your Willingneſs ſtill to *ſuffer* for JESUS *ſake*. This, Brother, is ſuch *Fruit*, that grows on none but the *Trees of Righteouſneſs*, who are the *Planting of the* LORD, *that He might be glorify'd*. And your Heart's *Deſire* to ſpeak and act for Chriſt, in Things and Ways ſuperior than what you at preſent do; is a *Fruit* that exceedingly delights your loving Lord: *That* He will call *your Kindneſs*. Yea, your Humility, Self-abaſement, and Lamentation for all your *Unfruitfulneſs*; are precious *Fruits* of the Grace of Chriſt in you, which are to your Lord's Glory and Joy. And perhaps the Lord in ſhewing you your Barrenneſs, and drawing out your Deſires after Fruitfulneſs, is now preparing you to bring forth *more Fruit* than ever. Watch and comply with the Motions of the Holy Spirit, when He ſtirs you up to ſpeak or act for Chriſt, in your proper Sphere. And ſo ſhall you inherit the Bleſſing, and be *like a Tree that is planted by the Rivers of Water, that bringeth forth its Fruit in its Seaſon.* — *The Grace of Chriſt be with your Spirit!* In Him, with much Affection, I am, dear Sir,

Your obliged Humble Servant,

LET-

LETTER LX.

To —— ——.

Honour'd and very dear Sir,

I AM glad that you ſtill rejoice in, and bleſs God for *ſweet* JESUS, tho' you have none of Significancy that you can call a *Friend.* 'Tis enough, honour'd Sir, *beloved of the* LORD, that *Chriſt* is your Friend, tho' all *elſe* ſhould *fail* you, and *no Man care for* your *Soul.* There is ſuch an infinite Fulneſs, ſuch an unſearchable Depth of Love and Grace, of Wiſdom and Knowledge, of tender Care and Covenant-Faithfulneſs in your own *Lord Jeſus*, that you need not go out of *Him*, for Compaſſion in Miſery, for Eaſe in Trouble, or for Solace in Sorrow. No, Sir, the *Lord* your *Friend*, knows all your *Griefs*, and by Love-Sympathy makes them his *own.* Lay your weary *Head* in Chriſt's *Boſom*, and pour out your troubled *Heart before him*; his kind *Hand*, will wipe away all your *Tears*, and his precious *Lips*, drop ſweet-*ſmelling Myrrh* for your Soul's Refreſhment. And as JESUS your Friend will be with you *in* Trouble; So, well will he bring you *out* of it. The Wiſdom and Kindneſs, the Power and Faithfulneſs of the *Lord* your *Friend*, will over-rule the *Want* of Friendſhip in *Creatures*, and all Unkindneſſes and Diſappointments you meet with from *them*, for your ſpecial Advantage, and caſt them all to his endleſs Praiſe, and your eternal Joy, into one entire Piece of *his* infinite Friendſhip to *you*, as ſubſervient *Means* to that great *End*, your everlaſting *Salvation* and immortal *Glory.* —— Good Reaſon then have you to *rejoice in Tribulation*,

to *rejoice in the Lord alway*, and *in every Thing to give Thanks.*

For myſelf, Sir, I may, I muſt ſay, The *Lord* is ſtill infinitely kind, merciful and gracious, to vile, ſinful, unworthy *me.* It hath been his dear Pleaſure to try me greatly, by 'permitting the Ship in which 'my *dear Huſband* ſailed for *England*, to founder at 'Sea, to the Loſs of his Life, and of my Hope of 'his Return.' But moſt ſurely, the *Son of God* hath been with me in this *burning fiery Furnace*, and his ſweet Preſence, at Times, hath *looſed my Bands*, and caus'd me to walk at *Liberty.* Heavy was the Stroke to my weak Nature; but glorious hath been the Diſplay of divine Power in ſupporting me under it. I long to love, honour and adore, my chiding, ſmiting, loving GOD; I believe he doth all Things *well*, and what I know not *now*, I ſhall know *hereafter.* I wait for the Light of *Glory*, to open the Myſteries of this dark *Providence*, and rejoice in *Hope* of it. — O how faſt doth our dear Lord gather his *Lilies!* We had need *work while it is Day*, the *Night cometh*, in which we can do no more for Chriſt in this World. — Into the Arms of JESUS, our Love, our Life, our ALL, I commit you: His *Grace be with your Spirit!* In Him, permit me to ſubſcribe,

Honour'd Sir,

Your moſt obliged, and

Moſt obedient Humble Servant,

LET-

LETTER LXI.

To Mrs. *H——ys.*

My very dear Siſter in Chriſt,

MY dear *little Child*, the LORD your *Father*, loves you *ſtill*. E'er Time had its Birth, his Heart was fixt upon you. *From everlaſting to everlaſting*, He is GOD: And *from everlaſting to everlaſting* is the Date of his *Love*. His Love to *you*, was not *of Yeſterday*: Tho' it *was* Yeſterday, *is* To-day, and *will be* forever the *ſame*. A free, great, and unchangeable *Love*. An inſeperable, all overcoming, and all producing *Love*. — Lie down and reſt in Love's *Boſom*, O thou *Beloved*, thou *highly favoured* of the LORD! For in the Love of GOD, you have HIMSELF: Father, Son and Spirit, the ever-bleſſed I AM, the infinite eternal Three in One, for your *own Portion*, your preſent, and eternal ALL! *Delight thyſelf therefore in the* LORD: *and* HE *ſhall give thee the Deſires of thine Heart. Return unto thy Reſt: for the* LORD *hath dealt bountifully with thee. The* LORD GOD *is* your *Sun and Shield: He will give Grace and Glory; and no good Thing will He withold from* you, that walking by Faith in Chriſt, and Love to him, *walk uprightly*.—How rich, how happy then are you now! And how perfect, how glorious ſhall you be hereafter! *Eye hath not ſeen, nor Ear heard, neither hath entred into the Heart of Man, the Things which* GOD the *Saviour hath prepared for* you, *that wait for Him.* —— Only be concern'd about glorifying GOD upon the Earth, to walk with him in *Love*, as his *dear Child*, thro' every changing Providence; and eſpecially while Health and Strength laſt: For ſoon you will be glorify'd

glorify'd with the GOD of Love in Heaven. And his Glory, and your Joy, in what you do for his Honour now, will remain forever.—Unto the Heart and Arms of your *own Lord Jesus*, I commit you, to be *kept from the Evil of the World, and sanctified thro' the Truth*; until you are loved Home, into that Fulneſs of Joy and Bliſs which awaits you, in the perfect and endleſs *Viſion* of his *Glory*. I bear you on my Heart before the Lord continually. Ceaſe not to pray for me, who with great Affection, am,

Yours in the LORD *forever*,

LETTER LXII.

To Mr. *A———n.*

My very dear Brother in Chriſt,

I Hope you ſtill live in the Boſom of Chriſt, in the Boſom of infinite Fulneſs. For without HIM, *we* can *do nothing:* We in ourſelves, without Influence from Chriſt, are mere Weakneſs, and Emptineſs. And good it is for us, to *ſee* our own Nothingneſs; which the Lord ſhews us in Times of ſuſpended Influence, that we may learn to give our JESUS the Glory of his infinite Fulneſs, when as the great *Head of the Church*, He *filleth all in all*, in us his little *Members*. Oh what *Thanks* ſhall we render to GOD for CHRIST, for this *his unſpeakable* GIFT! Oh where had all the *Grace* of the *Church* been, long e'er this, if it had not been in *Union* to the Church's *Head*, in whom *all Fulneſs dwells!* An immeaſurable,

able, inexhauſtible Fulneſs, to be communicated for the Supply of our every Want, in all the Times of our Need! And an unſpeakable Privilege it is, that our Union to Chriſt our Life, cannot be broken. If any Thing could ſeperate us from *Chriſt*, we were miſerable. But, bleſſed be God! *Neither Death, nor Life, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature ſhall be able to ſeperate us from the Love of God which is in Chriſt Jeſus our Lord.* That ſame free, infinite, unchangeable *Love*, which gave us CHRIST, ſecures Him to us as our own *forever*, as our preſent and eternal ALL! Let us rejoice then in our Portion. The LORD is our *Portion:* and let us *hope in Him.* Ten Thouſand Changes, inward and outward, may paſs over *us*; but our GOD, our JESUS *changeth not.* And all the Changes of Providence, by unchangeable Grace, do and ſhall work together for our *Good*, preſent and eternal.—Commit yourſelf therefore, my dear Brother, and all Things that concern you, into the Hands of your *own Lord Jeſus*; and the End will be glorious.—*Great Grace be with you!* Pray for, dear Sir,

Your moſt affectionate Friend and Servant

In our moſt precious LORD,

LET-

LETTER LXIII.

To Mr. *B*——.

My dear and honour'd Brother,

I Sympathize with you in your Afflictions. The Lord make you patient and joyful in Tribulation; knowing this, that he leads you by a *right Way*, unto the *City of Habitation*. The Time of your Troubles is ſhort, but your Reſt will be eternal. While they abide, aſking for a freſh Supply of the Spirit of Jesus, labour to ſhew forth the ſame Graces under your Sufferings, which ſhone glorioufly in Him, under *his*: That the Name of Chriſt may be glorified in *you*, and you in *Him*, according to the Will of God and our Father. It is a low Day, now with the Churches, as to the Decline of Love to the Brethren, and Zeal for the Glory of God; and in many Places, Things are much out of Order. But ſoon our dear Lord, will ſet all Things right, and make *Sion's Wilderneſs* like *Eden*, and her *Deſert* like the *Garden of God*. And *bleſſed is that Servant*, whom his Lord hath made *Ruler over his Houſhold*, to give them their *Meat in due Seaſon*, who at his *Coming*, ſhall be found *ſo doing*. They that *continue with* Chriſt *in* his *Temptations*, (in the Work he calls them to, under all the Trials attending it) He *appoints unto* them *a Kingdom*, *as* his *Father hath appointed unto* Him. While you are in the World, Brother, you muſt expect Tribulation. Was you to remove to another Place, you would meet Trials there. *Thorns and Briers*, run thro' *all the Ground*, and will do ſo, till the New *Jeruſalem* State of the Church comes on, when there ſhall be *no*

more

more Curſe: No more Sorrow, the Fruit of *Sin.* I confeſs, it is ſometimes an Eaſe to our Minds, when our Lord goes before us, to lead us from *one Exerciſe* to *another.* And when it's beſt for us, ſuch is his infinite Grace, that he gives us *Reſt* from Trouble, in Part and for a Time, and turns our Sorrow into Joy.—The moſt that appears to me to be a ſufficient Call to remove, when the Lord makes Way for it, is, The Diſorder which you hint, that is againſt your Conſcience. This, if it can't be rectified, ſeems to make your Removal neceſſary.

As to my preſent Trial, Brother, in the Loſs of my dear Yokefellow, you may eaſily think, it is very great. But Glory be to God, my dear ſympathizing Jesus, ſweetly ſupports and comforts me under it. My weak Nature hath been ſuſtained, and my Faith and Love, Hope and Patience, Humility and Meekneſs, have been in ſome good Meaſure maintained in Exerciſe. *My Will*, by Divine Attraction, hath ſweetly flow'd into the *Will of God* in the preſent Diſpenſation; believing it to be for his Glory and my Advantage. Yea, tho' frail Nature, weakned by in-dwelling Sin, is apt to think the Blow *heavy*, and at Times, to ſink me in *Grief*: my Spirit as renewed, ſtrengthned and raiſed by the Lord's Hand, hath *rejoiced in God's Glory*, in that *He* is and will be glorified hereby; in the Diſplays of his infinite Wiſdom and Grace, his Truth and Faithfulneſs, in his Kindneſs towards me herein, thro' Chriſt Jeſus. A Concern, likewiſe, for an active *glorifying God in the Fires*, hath been rais'd and upheld in my Soul. And a Thought of giving *Glory to God*, by humbling myſelf at his Foot, by loving, adoring and bleſſing the dear Hand that ſmites me, and by a further ceaſing from the Crea-

ture, and cleaving to the Creator; hath *drew my Heart* after it, and made me like the Trial and joy in it, as a *Mean*, to that bleſſed *End*. Yea, Brother, I have ſometimes thought, that if I might give *Glory to God* by the Trial, *ſuch a Glory* as I could not *otherwiſe* have given him; it was far, far better for *me*, than to have been *without it*. And I have been aſhamed of my *Brutiſhneſs*, in thinking myſelf only *ſmitten* and *wounded*, when I was rather *favour'd* and *honour'd*, in being call'd hereby to ſuch a Piece of *Duty*, which is in *Reality*, my *unſpeakable Privilege*.—Give Thanks and pray for *me: The good Will of* HIM *that dwelt in the Buſh, be with you!* I ſubſcribe, dear Sir,

Your affectionate Friend and Servant
In our glorious Lord,

LETTER LXIV.

To Mr. *T——y*.

I AM ſometimes apt to be grieved, as Things fall out. But when I think, that God fulfills his ſure *Purpoſes*, for his Glory and his Peoples Good, by Things which to us ſeem *Contingencies*, and that He that ſhuts up your Way in one Place, opens it in another; my Spirit is at Reſt. Let it not grieve you, my dear Brother. Look thro' the *Creatures*, to the *Lord's Hand*; and then, no ſuppoſed Slight or Unkindneſs from *them*, which is but a Fruit of *his* Eſteem *of*, and Kindneſs *for you*, will be any *Offence, or Grief of Heart* to you. You will like theſe croſs

croſs Providences well, when you ſee them over-ruled by infinite Wiſdom and Grace, to meet in their deſigned Center, the Glory of God, and your, and others greateſt Advantage. We muſt *believe* now; we ſhall *ſee* e'erlong. Mean while, O for a meek and humble, a patient, *Chriſt-like* Spirit! Trials do us no Harm, nor will much *afflict us*, if we are enabled to behave well under them. But if we fooliſhly look *off* from the ſupreme Hand of God therein, unto Creatures, and our Spirits *fret* and *chafe* at Inſtruments, *that* wounds us inſtantly, and *weakens* our Hands exceedingly. *In Patience let us poſſeſs our Souls*; and we ſhall ſee that our all-wiſe and all gracious Lord, *hath done*, doth and will do *all Things well.* Moſt ſurely, *Every Man diſquieteth himſelf in vain*; God's *Counſel ſhall ſtand*, and He will do *all his Pleaſure:* Would we have Things go otherwiſe than *well?* Any better than *beſt of all?* And thus all Things always go for us in Chriſt, for us who are the Delight, the Care and Charge of Prince *Emanuel:* Upon whoſe mighty Shoulder, the whole Weight of *Government* is devolved by *his* and *our Father.* — With a Heart brimful of ſympathizing Love and flowing Compaſſion, I am, dear Sir,

Yours forever in our precious Lord,

LETTER LXV.

To Mr. *B———m.*

Dear Sir,

I Hope you ſtill go on your Way rejoicing in the Lord your Lover, the once ſlain, the now reigning LAMB: Who hath deliver'd you as a *lawful Captive*, from the *Law* and *Juſtice of God*, by giving his *own Life*, for *your Ranſom*; and took you by the omnipotent Arm of his infinite *Grace*, as the *Prey of the Terrible*, out of the Jaws and Paws of the devouring *Lion*: And that *conſtrain'd* by the *Love of Chriſt*, you *live unto Him, who died for you, and roſe again.* O dear Sir, covet to ſhew more and more daily, by all Manner of *holy Converſation*, how *worthy* you count the LAMB, of your *Love*, your *Life*, your *Soul*, your *All!* For moſt ſurely, you are deeply in *Debt* to his *Knowledge-paſſing Love!* — I remember you before the Lord, pray for your Soul's Proſperity, and for the Reward of your Service for Chriſt and His. And from the Prince of Grace, you ſhall receive your *own Reward*, according to your *own Labour*, when He comes in his Glory, to glorify his Saints with Him: To give *unto them who by patient Continuance in well-doing*, ſeek *for Glory, Honour and Immortality, eternal Life.* — The Lord preſerve you *blameleſs*, until he ſhall preſent you *Faultleſs* before the *Preſence of his Glory* with *exceeding Joy!* So prays, dear Sir,

Your obliged Friend and Servant,

LET-

LETTER LXVI.

To Mr. *T*———*y*.

My dear Brother,

SOME Scriptures were ſweet and precious to me this Week, and made me hope that the Lord will appear for us.—O that we may meekly and humbly wait, to ſee what God will do; and look upon oppoſing Creatures, as Inſtruments of Trial, in the Hand of our All-wiſe Refiner, and moſt gracious Father! If we converſe in Faith, with God the great *Agent*, our Spirits will not riſe againſt, nor fret at *Inſtruments*. The Lord will do all his Pleaſure; if HE *will work*, who ſhall *let it?* Oppoſition ſhall fall before him, and ſerve as a Foil, to ſet off the Glory of his omnipotent Arm. I am apt to think ſomewhat extraordinary, is to follow ſo much Oppoſition; and I hope it will be for the Lord's Glory, in Mercy to the Church, and for our Joy. O that we may'nt be aſhamed of our Hope! The Lord calls you and me, my Brother, to be very meek and lowly in Heart. We han't deſerved any Comfort in, or Favour from any Creature; but that they ſhould be againſt us on every Side. Let us *give the Cheek to Him that ſmiteth*, and *bear* the *Rebukes* of the *Lord*, becauſe we have *ſinned againſt him*. For ſurely, *when he hath tried* us, *we ſhall come forth as Gold*. In no wiſe let us avenge ourſelves, nor take our Cauſe out of the Lord's Hand, who will plead it. Let us *ſtand ſtill*, and *ſee the Salvation of the* LORD *with* us. We need not fight, if God will fight for us. Let us be dumb with Silence, under every Trial, becauſe the Lord doth it. If we meekly ſubmit,

ſubmit, patiently endure, and quietly wait; whatever be the Event, our Lord will have the Glory, and we the Joy of all our Exerciſes.—*The Grace of Chriſt be with your Spirit!* I ſubſcribe,

Yours forever in our precious Lord,

LETTER LXVII.

To Mrs. *K——ll.*

My dear Siſter in Chriſt,

I Bleſs my own good God, that I am hitherto ſupported, tho' often under much Weakneſs of Body, and Trials in Providence. O bleſſed be God for Christ, his *unſpeakable Gift!* And for *all Things* given with *Him freely!* All Things, my dear Siſter, are *ours*. *Life, or Death,* Joys, or Sorrows, *Things preſent, or Things to come.* All flow down upon *us*, from the Heart-Love of God the Father, thro' the Redeemer's precious Merit, and by his Holy Spirit, as ſo many *Bleſſings*. Let us love and bleſs our God in *all*.—Many are the Trials that have attended *you*, my dear Siſter. But I doubt not you can ſay, *Hitherto hath the* Lord *helped.* And even to your *old Age*, and to *Hoar Hairs* will *He bear and carry you.* Even He that hath borne and carried you from your *Youth*, will ſtill ſuſtain, defend and deliver you; will bear you ſafe thro' every Danger, and above every Enemy, as on *Eagles Wings*, until He hath brought you to *Himſelf* in Glory. Wherefore, *come up from the Wilderneſs, leaning upon your Beloved.*—Wiſhing the Supports of his Arm, the Sweets of his Boſom,

Bosom, and the Shines of his Face; to the Glory of God by *you*, and to your Glory in and with *Him*: I commit you to the LORD, on whom you have *believed*; and with much Affection, my dear Sister, I am,

Yours forever in our own
Most precious Lord Jesus,

LETTER LXVIII.

To Mr. *W———y.*

Dear Sir,

I Hope *you*, and the dear *Lambs* of *Christ* with you, prosper: That the LORD our great *Shepherd*, makes you to lie down in *green Pastures*, beside the *still Waters*. O how well is it for us, that JESUS our *Shepherd*, hath the Care of his whole *Flock!* That He feeds, restores and defend them! How safe are we, interested in his gracious Heart, and under the Guidance and Protection of his All-wise and Almighty Hand! *The* LORD *liveth*; *and blessed be* our *Rock*, *and let the* GOD *of our Salvation be exalted.* And the Care of Christ over his own, his Kindness to them, and their unspeakable Privilege in Him, as their Feeder, Leader and Defender, are most *seen* in Times of Need and Danger. When Wants are *greatest*; Supplies from *Him*, in whom *all Fulness dwells*, are *nearest*. The Love of Christ's *Heart*, engageth the Bounties of his *Hand*. We shall not famish and *die* for Want of *Food*, so long as JESUS *lives*, who gave Himself to *Death*, to be *our Life*, and

and will lead us continually into this *green Paſture*. And when the *Wolf* cometh, tho' Hirelings may *flee*, becauſe they are *Hirelings*, and care not for the *Sheep*; yet the *good Shepherd*, whoſe *own* the Sheep are, putteth *Himſelf* between *them* and *Danger*. — Let us then, my dear Brother, as the *Sheep of the* LORD's *Paſture*, attentively liſten unto his *Voice*, and go on ſtill to *follow Him*: For unto us He gives *eternal Life*, and we ſhall *never periſh*, neither ſhall *any* pluck us out of *his Hand*. — *The Grace of our Lord Jeſus Chriſt be with your Spirit!* In HIM, dear Sir, I am,

Your ſincere Friend and Servant,

LETTER LXIX.

To Mr. *F——o*.

Dear Sir,

FOrgetting the Things which are behind, preſs forward towards the Mark, for the Prize of the high Calling of God in Chriſt Jeſus. Which is perfect Holineſs, and endleſs Glory. *Follow on to know Chriſt, the Power of his Reſurrection, and the Fellowſhip of his Sufferings*, more and more in your own Soul daily. Dread nothing ſo much as *carnal Security*, and a *Thought* that you *have already attained*.—Let us bleſs God, that He hath *begun his good Work* in our Souls, and be *confident of this very Thing*, that *He will perform it*. That He that was the *Author*, will be the *Finiſher of our Faith*.—And under this Encouragement, of omnipotent *Grace*, and Covenant-

nant-*Faithfulneſs*, let us be diligent in every *Duty*, in the Uſe of all thoſe appointed *Means*, thro' which promis'd *Grace* is to be communicated. To maintain, and increaſe our *ſpiritual Life*, until it arrives to its Fulneſs and Perfection, in *Life eternal*. Verily, The GOD of *Jacob*, hath not ſaid unto the *Seed of* Jacob, *Seek ye* Me *in vain*. We are his *Witneſſes*, That when we *draw nigh to God*, in Prayer, in Reading, in Meditation, in Hearing his Word, *&c. He draws nigh unto us*; and pours upon us the promis'd Bleſſing. Oh happy, thrice happy, are the Souls, that *early*, and *earneſtly*, *Seek* GOD! They ſhall *find Him* in peculiar Favour: Their *Hearts ſhall live*, and their *Souls ſhall be ſatisfy'd as with Marrow and Fatneſs*. — It was the Saying of a dear Servant of Chriſt, a cloſe Walker with God, who was bleſt with ſpecial Intimacy with Him: 'Oh, Little do we 'think, what Faith, and faithful Seeking, would 'light of, on this Side Eternity!'— Verily, we have great Cauſe to lament our ſpiritual *Lazineſs*. If we follow'd hard after God in the Way of *Duty*; He would ſatisfy us early with his *Mercy*. If we *hearkned unto his Commandments*; He would *ſubdue our Enemies before us, and extend Peace unto us, like a River*. — But Ah! we *grieve the Holy Spirit of God*, and provoke Him to withdraw his ſanctifying, ſtrengthning, comforting Influences from us. And tho' the bleſſed Comforter, in his infinite Grace, will *abide with us forever*, and *return to us again with Mercies*; Yet have we great Reaſon to lament the Diſhoncur that we bring to God, and the Injury we do to our own Souls, by our Sin and Folly, of *careleſs Walking*. — Oh may the Lord *humble* us deeply, for all our Heart, Lip, and Life-Departings from Him; *Cleanſe our Conſciences from theſe dead Works, by the*

Blood of Chriſt; And grant us more *Grace*, to love and fear Him, to *ſerve Him* in good Earneſt, as the *Living* GOD! Whoſe Being and Dominion is permanent, whoſe Honour from us, ſhould be perpetual, and in whoſe Favour is all our Life, both preſent and eternal! — *The Grace of Chriſt be with your Spirit!* In Him, dear Sir, I am

Your affectionate Friend and Servant,

LETTER LXX.

To Mrs. *T*———*r*.

My dear Siſter in Chriſt,

I Hope, that you richly experience, your *own Lord Jeſus*, to be unto *you*, a Soul-ſatisfying ALL. — The little *Croſſes* we meet with in the *Creatures*, are the *Bitters* which our dear Lord puts upon thoſe *Breaſts*, to *wean* us from Creature-Enjoyments: That He may richly *feaſt* our weaned Souls, with his own immenſe Sweetneſs, his All-ſatisfying, and infinite Fulneſs! We have infinitely enough in HIMSELF. And one CHRIST, in whom *all the Fulneſs of the* GODHEAD *dwells*, may well be *enough* to ſupply all our Wants, and ſatisfy all our Deſires, thro' Time and to Eternity! — But Ah! ſuch is our Aptneſs, the ſinful Propenſe of our corrupt Nature, to *forſake our Maker*, *our Huſband*, and *go after other Lovers*; that in infinite Wiſdom, He oft ſees it meet, to *hedge up our Way with Thorns*, *and to make a Wall*, *that we may not find our Paths*. — And infinite Mercy to us is *this*, when hereby we are brought to ſay, *I will go*

go and return to my first Husband, for then was it better with me than now. To be prevented from *Sin*, from inordinate Love to Creature-Vanities, and brought to GOD, the Sum and Substance of all our Bliss, of Happiness unspeakable, of Glory eternal, altho' it be by the most grieving Things; how *kind* are such thorny Providences! What great *Blessings* are they made to us! And how greatly should we *bless* our good God, our merciful Father, for all his *Chastisements!* Tho' none of them for the present, seem to be *joyous*, but *grievous*; Since, *afterward, they yield the peaceable Fruit of Righteousness, unto* us *which are exercised thereby!* —— Wishing the best of Blessings on you and yours, I am, my dear Sister,

Your most obliged Friend and Servant,

LETTER LXXI.

To Mr. *E*——*y*.

My dear Brother in Christ,

I Heartily thank you for your last kind and sympathizing Letter, by which it appears that you bear a Part with me in my great Trial. Your Labour of Love, to comfort me, shall not be in vain in the Lord. I bless his great Name, that your Desires are granted, in that hitherto, the *Strength of Christ*, hath been made *perfect* in *my Weakness*. In supporting me under Pressures, in comforting me in Distresses, in helping me to glorify God in the Fires, and to think and speak well of Him, yea, to thank and praise him for this, and all my fiery Trials. I see them all

to be Gifts of infinite Love to me, thro' the bleeding Lamb. And ſhall I not receive them humbly and thankfully? Yea, when the Power of Chriſt *reſts upon me*, I *do*, I *ſhall*; but if left at any Time in any Meaſure to my *own Weakneſs*, I find how *great* it is, that *without Chriſt*, I *can do nothing*; Nothing that is good, nothing but Evil. And even ſuch partial Withdraws of divine Influence, are good for us, to ſhew us more of our own Inſufficiency, and of the Need we have of conſtant Dependance upon Chriſt, and his All-ſufficiency. Yea, the Lord makes ſuch Seaſons, precious Opportunities, in which he diſplays more of his infinite Grace, and boundleſs Compaſſion towards us in our Weakneſs and Miſeries, and teacheth us thereby to give him the Glory of his Strength, and tender Mercies; when after we have *ſuffer'd a while*, he doth *perfect*, *eſtabliſh*, *ſtrengthen and ſettle* us. Howbeit, whenever we feel any Withdraw of divine Influence, let us uſe our utmoſt Diligence, to ſeek its Return, that our Lord may be glorify'd in us, while we are ſtrengthened by Him, to do all Things for his Honour: And to Souls that love Chriſt, this will be their chief Joy, when they are help'd to do any Thing for his Glory.

Great is the Lord's Loving-kindneſs to you, my Brother, in that he hath deliver'd you from the Dominion of the Law, from working for Life; and put you under the Dominon of Grace, where you receive Life, eternal Life by Faith, thro' the Law-fulfilling Righteouſneſs of Chriſt, as the free Gift of God. — And how good hath he been in helping you in ſuch a great Meaſure, to live a Life of Faith on the Son of God, when you han't the Joys of ſpiritual Senſe? I am glad the Lord hath ſhewn you, that *truſting*, and *ſtaying* upon *him*, when you *walk in Darkneſs*, and

and han't the *Light* of ſenſible Influence and full Aſſurance, is *true Faith:* And that he was pleas'd to make my poor Letter, ſweet and uſeful, and ſeaſonable to you, tho' it was ſo long detained from you beyond the Time deſigned. To the God of all Grace, our own God in Chriſt, be all the Praiſe!— Great hath been the Lord's Goodneſs towards you, in that he hath led you into the great, Soul-comforting, and confirming Doctrines of the glorious Goſpel.

And fear not, 'Leſt the *Gifts* the Lord hath be-'ſtow'd on you, ſhould be but *unſanctify'd ones*, like '*Balaam*'s:' Since from the Knowledge you have had of Chriſt by the Doctrines of the Goſpel; you have been brought to venture *on*, and truſt *in*, the great *Saviour*, for your *own Salvation*. This is an Evidence, that your Knowledge of Goſpel Truths, is ſanctify'd and bleſt of God as a Means of your Faith in Chriſt, unto your endleſs Life by him. *Balaam*, or any unregenerate Soul, was never thus wrought on, was never brought by their Notions of Chriſt and Salvation by Him, to ſee a Beauty in the Saviour, and in the Whole of his Salvation, nor to venture their Souls upon him for it, nor truſt in him for themſelves. The diſtinguiſhing Mark of ſaving Knowledge, is this: It *unites the Heart* to the *Object known*. So that while the Soul *ſees Jeſus*, as the only and All-ſufficient Saviour, He appears *altogether lovely* in its Eye, exceeding *ſuitable* to its Caſe, and *deſirable*, and *precious* to the Heart. Forſaking all *other* Objects, or *ſuppoſed* Ways of Salvation, the Soul *cleaves* unto *Chriſt alone*. And whatever Fears the Soul may have, as to its *own Salvation*, yet its fixed Reſolution is, to *reſt*, to *rely upon Chriſt*, and *truſt in him*, tho' he ſhould *ſlay it*; that if it ſhould *periſh*,

periſh, it will periſh at the *Feet* of his rich, free, ſovereign *Mercy*, ſeeking unto *Him alone*, for the Whole of *its Salvation*. And whenever it is thus with any Soul, that Soul hath a *ſanctify'd*, *ſaving Knowledge* of the *Goſpel of Chriſt*, it hath ſaving *Faith* in the Lord the *Saviour*, and *ſhall never be aſhamed nor confounded*, *World without End*; *but ſaved in the* LORD *with an everlaſting Salvation*.

As to the Cauſe of your Fear, 'That you are ge-'nerally more enlarged in Family Duty, than in ſe-'cret Prayer:' This is not ſufficient to prove, that your Knowledge of the Goſpel, is not for *yourſelf*, but for *others* only. For the Lord may give you more of the Aſſiſtance of his Spirit, when you pray with others, for *their Comfort*, and not for theirs *only*, but for your *own* alſo, to encourage you to that Duty. As the Lord uſually gives his Miniſters more Enlargement in publick Ordinances, than in private Duties; not merely, that thereby they might be uſeful to *others*, but alſo, for their *own* Souls Advantage. Becauſe he *loves the Gates of* Sion, *more than all the Dwellings of* Jacob: *i. e.* Delights to diſplay more of his glorious Grace in Church-Aſſemblies, than in private Families. — And as Diſtraction of Spirit, and Wandrings in ſecret Prayer, are the *Grief* of your Soul, and you labour *againſt* them; it ſhews, that there is a Principle of *Love to God* in your Heart, which being excited by your *Knowledge* of his *Loving-kindneſs* in the *Goſpel of his Son*, deſires to *fix* upon him, and have *intimate Communion* with him both in Prayer and Praiſe: And ſo your Knowledge ſtill appears to be *ſaving*, and *Soul attracting*. Howbeit, my Brother, *forget the Things that are behind*, and *preſs forward* after greater Intimacy with God in ſecret Prayer. Seek, and ſeek again, till you find your *Beloved* in

ſecret,

ſecret, and thence bring him with you into private and publick Worſhip: Inaſmuch as his Honour and your Joy, are greatly concern'd herein.

And as to the *Workings of Sin* in your corrupt Nature: Let not theſe ſhake your Mind about *inherent Holineſs*. For if there was not a holy Principle in your Heart, the inward Workings of Sin, would not be *lothſom* and *painful* to you. It is the *new Nature* in your Soul, given you from Chriſt your holy Head, that preſſing after an increaſing Conformity to his Image, when it meets with Oppoſition from your *old corrupt Nature*, makes you grone out your Miſeries, with an *O wretched Man that I am!* And the Father of Mercies, who hath begun your Salvation from the Power of Sin, will complete it in perfect Holineſs, unto endleſs Glory.

And doubt not your *Increaſe* in perſonal Holineſs; tho' to your Grief, you feel much of the Prevalence of *Sin*. For when God ſet your Heart *right for him*, gave you *Faith* in him and *Love* to him, He then made you a *holy Man unto Him*; He gave you a Deſire to dedicate yourſelf in Heart and Life to his Glory, to *live to Him* that had *dy'd for you*, and *roſe again*. And wherever there is a *Principle* of Grace and Holineſs implanted in any Man, it is a certain apparent Truth, in and by the Goſpel of Chriſt, That that Man *grows* in Grace and Holineſs. Tho' frequently, a holy Man's Judgment, is ſo *beclouded* with the Miſts and Fogs of Sin, that he can't well *diſcern* his own Growth. — If he don't ſo ſenſibly grow *upward*, in Love and Joy at Times, he may at ſuch Seaſons grow more *downward*, take deeper Root into Chriſt by Faith, and increaſe in Humility. And by his Winter Seaſons, the Lord prepares him for Summer Fruits. By his apprehended and lamented Barrenneſs,

neſs, for more abundant Fruitfulneſs, under the freſh Approaches of the Sun of Righteouſneſs: Whoſe glorious Shines, change the Soul into its own Image. If the Workings of Sin ſtill remain in you, and you are as much *troubled* therewith, yea, *more* troubled therewith than *ever*; you *may*, yea, *do* grow in Grace and Holineſs notwithſtanding. The *Eſtimate* of your Growth in Grace, as I humbly think, is not to be taken ſo much from the *Ceaſation* of the Working of Sin, (Tho' that, when partially and for a Time granted, is a precious Experience, when Grace hath a little Liberty to get the Aſcendant, and act according to its own Nature, with leſs Moleſtation from the Power of Sin:) But it is chiefly to be taken from the *Oppoſition* that is made thereto. If Sin *works* at Times, and in ſudden Motions ſhews its *Strength*; yet if there is an *Oppoſition* thereto kept up in your Soul, if your Heart *riſeth*, and riſeth more than *ever* againſt ſuch vile Thoughts, if you *lothe yourſelf* more in your *own Sight*, and *humble yourſelf* more before the *Lord*, for the *Workings of Sin*, if your Spirit is more *watchful* againſt its firſt Motions, and more *earneſt* in ſeeking *Sin ſubduing Grace*: You have a *holy Heart*, a Heart that is *truly*, tho' but in *Part*, *ſanctify'd*, and you actually *grow in Holineſs*, notwithſtanding the *Workings of Sin*, and perhaps its violent *Struggles* too, which at Times put your Soul to *Pain*. If you can't bear to *dally* with Sin, ſo much as *formerly*; your Heart grows *more holy*. If when Sin and Satan caſt out their Helliſh Filth, like *Water* upon your Spirit, to damp the holy *Fire* of your Love to God; you *reſiſt* the ſame with *Indignation*, and your Reſiſtance (*ſtriving againſt Sin*, by repeated Acts of Faith in the Blood of Chriſt, and renewed Supplications to the Throne of Grace, for the Mortification

of

of Sin :) *increaſeth* ; your Heart grow *more holy*, notwithſtanding the *Workings of Sin.* As *Fire* in the *Iron* will *reſiſt Water*, that contrary Element, as it were with *Indignation*, with *Hiſſing*, when caſt on it, and the more *ſtrong* the Reſiſtance is, the *more Fire* appears to be in the *Iron :* So the holy *Fire* of *Love to God* in the Heart, will *reſiſt* the *Motions of Sin*, that horrid contrary, when like *Water* they are caſt upon it ; and the *greater* the Reſiſtance is, the *more holy* the Heart grows. If our Indignation againſt Sin, grows *ſtronger*, and eſpecially, if ſtrong Reſiſtance is more *uſual* than *formerly*, and more *Habitual* as it were, our inherent Holineſs *increaſeth.* — But if there is *much Sin*, and but *little Reſiſtance*, our Caſe is *bad* ; we are *lukewarm*, *neither cold nor hot.* And ſuch a Temper of Mind, our Lord *hates* ; and doth then call us in an eſpecial Manner, to be *watchful*, and in the Uſe of all the Means of Grace, to *ſtrengthen the Things which remain, that are ready to die :* The Actings of our Graces, which are under a ſad Decay, thro' the Workings of Sin. For, exhorted we are, to be *fervent in Spirit*, (or, *Hiſſing-hot* for God :) *ſerving the Lord :* Which is and will be much for *his Honour* and *our Advantage*, both *now*, and in the *Day of Chriſt.* — Then, my dear Brother, *Fight the good Fight of Faith*, and therein, as a conſtant *Warrior* under the *Captain of your Salvation*, for his Honour, and as his good Soldier, *ſtrive againſt Sin* ; and fear not the *Victory* ; for *crown you* he ſhortly will, as an *Overcomer.* The Lord will *aſſiſt* you in your Conflict with the Powers of Darkneſs, *ſucceed* your Struggles againſt them, and of the freeſt Grace, *reward* the Valour of your Faith and Love, with *perfect Holineſs.* His own Almighty *Arm* will deſtroy *all your Sins at once*, and give you as a *Combatant*, to ſet your *Feet*

upon the *Necks* of your ſpiritual *Enemies*, in a full and endleſs *Victory* over them. *Free Grace*, will *reign thro' Righteouſneſs*, to your *eternal Life, by Jeſus Chriſt our Lord.*

" What tho' our inward Luſts rebel,
" 'Tis but a ſtruggling Gaſp for Life:
" The Weapons of victorious Grace,
" Shall kill our Sin, and end the Strife."

Great Grace be with you! With much Affection, I am, my dear Brother,

Yours forever in our own Lord Jeſus,

LETTER LXXII.

To the precious Souls in *K———r*, that are ſeeking after JESUS.

My dear Friends,

A Friend of yours deſires me to write, and acquaints me with your Caſe: 'That you are 'breathing after Chriſt, an Intereſt in his Blood and 'Righteouſneſs, and Communion with him, unto 'Conformity to him:'—And lo, my dear little Children, as you Thirſt for Chriſt, ſee what he ſays to you, And let him that is *athirſt, come*; and whoſoever *will*, let him *take the Water of Life freely*, Rev. 22. 17. If you *thirſt for Chriſt*, he invites you to *come*, to haſte away by *Faith*, with your empty Veſſels, unto him the full *Fountain*. And to *take the Water of Life*, to receive all Grace and Glory, in and

and with Christ, as held forth to you by the Gospel, *freely:* Without *Money*, and without *Price*; without any *Worth* or *Worthiness* in yourselves, seen or depended on, for present or future: And *freely*, to a rich *Abundance*, for the *Supply* of all your Wants, and the *Fill* of all your Desires, with an *Exuberance* of Grace, a *more-than-enough*, to your Souls present and endless Solace, and to the Lord's present and endless Praise.—And tho' my dear Friends, you may be oppress't with *Fear*, lest Christ and his Salvation, should not be for *you:* Yet consider what he said to the *Woman* of *Samaria*,

John 4. 10. *If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink; thou wouldst have asked, and he would have given thee living Water.*

The *Water* our Lord here speaks of, is to be understood of the *Holy Ghost*, as the *Spirit of Grace*, who is given to, and abides in the *Vessels of Mercy*, to prepare them for, and fill them with Glory, or as the immediate Efficient, and Spring of *all Grace* in them, unto *all Glory:* As Ver. 14. *Whosoever drinketh of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water, springing up into everlasting Life. This spake he of the Spirit, which they that believe on him should receive*, Ch. 7. 39. This *living Water*, our Lord told the *Woman*, he *had to give*, or that *He*, as the *Gift of God*, as *Christ* the *Saviour*, was immeasurably filled with the *Holy Ghost*, to *give* unto poor Sinners, for their everlasting Salvation. He further told her, that if she had *known* the Gift of God, she would have *asked of him*, and he *would* have *given her* living Water.—From whence we may observe, 1. That Christ the great Saviour, *hath* all

Life, Grace and Glory, to *give* to perishing Sinners. 2. That Christ the Saviour, having all Fulness of Life and Glory in him, for vile, dying Men, is the *Gift of God.* 3. That the *Knowledge* of Christ, in his Person and Fulness, must precede the Soul's seeking of him as the only Saviour. 4. That those who know Christ the great Saviour, as the Gift of God, will seek to him for all Salvation, will ask of him living Water. And 5. That to all those who *seek* to Christ for the Whole of Salvation, he will *give* this living Water. — To each of these, a few Words briefly. And let us consider,

I. That Christ the great Saviour, *hath* all Life, Grace and Glory, to *give* to perishing Sinners. — He would have *given thee living Water*, says our Lord: Whence it is evident, that he *had it to give.* Thus *Col.* 1. 19. *It pleased the Father, that in Him should all Fulness dwell.* And, *I will give unto him that is athirst, of the Fountain of the Water of Life freely*, Rev. 21. 6. *And of his Fulness have all we received, and Grace for Grace*, John 1. 16. Christ the great Saviour, as the Contrivance of infinite Wisdom, and the Provision of infinite Love, is filled with Life, with all Grace and Glory, to communicate to dead Sinners, to make them gracious here, and glorious forever hereafter. Again,

II. That Christ the Saviour, having all Fulness of Life and Glory in him, for vile, dying Men, is the *Gift of God.* —*If thou knewest the Gift of God*;—*For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life*, John 3. 16. O this great, this unspeakable *Gift of God! Thanks be unto God for his unspeakable Gift!* 2 Cor. 9. 15. Christ the great Saviour, and the Whole of a Sinner's Salvation in

and

and by him, is all of Gift, of unmerited Favour, of free Gift. *Eternal Life* in Chriſt, is the *Gift of God*, 1 John 5. 11. *Rom.* 6. 23. Further, let us conſider,

III. That the *Knowledge* of Chriſt, in his Perſon and Fulneſs, muſt precede the Soul's *ſeeking* of him as the only Saviour. — If thou *kneweſt* the Gift of God, thou wouldſt have *aſked of him:* — For, how ſhall Souls *call on him*, in whom they have not *believed?* Rom. 10. 14. Of whom they have no Knowledge, no Diſcerning of his Perſon and Fulneſs by Faith? No, the Soul muſt firſt know Chriſt's Name, before it calls upon him; the Glory of the LORD muſt be *revealed*, and the Soul muſt *ſee it*, before it is induced in good earneſt to *ſeek him.* And then, upon this, let us conſider,

IV. That thoſe who know Chriſt the great Saviour, as the Gift of God, will ſeek to him for all Salvation, will aſk of him living Water.—If thou kneweſt the Gift of God, and who it is that ſaith unto thee, Give me to drink, thou *wouldſt* have *aſked of him*,— Unto this the Soul is conſtrained, by a Senſe of its own extreme Neceſſity, and by a Sight of Chriſt's infinite All-ſufficiency: Neceſſity obliges, All-ſufficiency allures. When once the Soul ſees it has *deſtroy'd itſelf*, and that in *Chriſt is its Help*; that Sin ruin'd, it can do nothing to ſave itſelf, and that in the great Saviour, there is full Salvation for the chief of Sinners, and eſpecially when it ſees this to be the *free Gift of God*, to the moſt unworthy; that Soul will ſeek to Chriſt for all Salvation, will aſk of him living Water. Thus it was foretold, *Iſa.* 27. 13. And it ſhall come to paſs in that Day, that the great Trumpet ſhall be blown, (the Goſpel of the Saviour, ſhall be preached to loſt Sinners) and they ſhall

come which were *ready to periſh.* When once poor Souls have a due Senſe of their extreme Miſery as Sinners, and an alluring Sight of the infinite All-ſufficiency of Chriſt, as the great Saviour; their Language is, as on the one Hand, *What* muſt we do to be *ſaved?* So on the other, *Lord*, to whom ſhall we go? *Thou* haſt the *Words of eternal Life*, Acts 16. 30. *John* 6. 68. ſuch Souls come to Chriſt, overſpread with the Leproſy of Sin, in the Faith of his Ability to ſave, as that poor *Leper* did, who was *full of Leproſy*, and *ſeeing Jeſus*, fell on his Face, and *beſought him*, ſaying, *Lord, if thou wilt, thou canſt make me clean*, Luke 5. 12. And theſe ſhall have the Happineſs to find Mercy, as he alſo did. For, conſider we,

V. That to all thoſe that ſeek to Chriſt for all Salvation, he will *give* this living Water. — Thou wouldſt have *aſked*, and he *would* have *given* thee living Water. Thus our dear Lord, inviteth poor Souls to ſeek him, *Come unto Me all ye that labour*, and are *heavy-laden*; and thus he promiſeth, *and I will give you Reſt*, Matt. 11. 28. And thus likewiſe he aſſures us, John 6. 37. *And him that cometh unto Me, I will in no wiſe caſt out.* And, *Whoſoever ſhall call on the Name of the Lord, ſhall be ſaved*, Rom. 10. 13. Not a Soul that ſeeks to Chriſt, for the Whole of his Salvation, will he ſend *empty away*; that *aſks* of him this living Water, but he will *give* to drink abundantly, thro' Time and to Eternity.

From hence then, my dear Friends, ſince Chriſt the great Saviour, *hath* all Life, Grace and Glory, to *give* to periſhing Sinners: You have no Need to be diſtreſt, as if there was not Proviſion *made* for your hungry, thirſty Souls. Are *you Sinners, great* Sinners? *Chriſt* is a *Saviour*, and a *great One!* He is

mighty

mighty to ſave. Are you *periſhing* Sinners, do you ſee yourſelves to be in a *periſhing* State, and that you muſt periſh *forever*, without an Intereſt in the Saviour? There is all Life, Grace and Glory in Chriſt, for Sin-ruin'd and Law-condemn'd Souls, for ſuch that are helpleſs and hopeleſs in themſelves: Yea, for *you*, as you *ſee* your miſerable Condition, and are *athirſt* for Chriſt's Salvation. There's Life in Chriſt for you, of Juſtification, of Sanctification, of Conſolation, and of Glorification; a Fulneſs, an Immenſity, an Eternity of Life: Whence you may take your Fill, without Fear of Want or Waſte, thro' Time with all its Changes, and unto endleſs Ages. *Wiſdom hath furniſhed her Table, ſhe hath ſent out her Maidens*, her Miniſters, and moſt loudly and ſweetly are you invited by the Goſpel, to come, with the All of your Wants and Miſeries, to an All Things made ready for you in Chriſt by the Father of Mercies, for your full Supply and endleſs Solace. O come, dear Souls, come in to Chriſt, this *Houſe of Store*; you ſhall be no more bold than welcome. Why ſtand ye without, ſtarving with *Hunger*, when there is *Bread enough* and to *ſpare* in your *Father's Houſe?* And eſpecially, ſince your coming in to partake of all, will be the Joy of the whole Family; of God the Father, Son and Spirit, and of Saints and Angels? Remember, that in your coming to Chriſt, you don't come *uninvited*; and therefore ſhan't be *unwelcome:* Yea, you don't come without a *Command*; for this is the *Command* of God in the Goſpel, given you as periſhing Sinners, *That you believe on the Name of his Son Jeſus Chriſt*, for all Life and Salvation. And therefore, your coming unto Chriſt, is *Obedience*, and ſuch an Obedience, that of all other, is moſt pleaſing to *God*; and let this be moſt delightful

ful to *you*, in that *believing on the Son of God*, you ſhall *have Life thro' his Name.*

And, ſince Chriſt the Saviour, having all Fulneſs of Life and Glory in him, for vile, dying Men, is the *Gift of God:* Fear not your being rejected, or unwelcome, becauſe of your *Unworthineſs.* If Salvation was of *Works*, you might *fear*, yea, *deſpair* of obtaining it. But the Goſpel proclaims a full Salvation in Chriſt, for the chief of Sinners, that is *all of Grace*, of *free Gift*; and therefore your Unworthineſs, is *no Bar* in your Way. The Grace of Chriſt, and of God thro' him, is prepar'd on *Purpoſe* for the unworthy. And the more *unworthy* Souls are when they come to Chriſt, the more *Free Grace*, will glorify its exceeding *Riches* in their Salvation. And with the greateſt *Delight*, will *Free Grace* ſave the moſt *unworthy*, from the deepeſt Miſery, to the higheſt Glory. Since Chriſt, and Life in him, is the *Gift of God*, receive *him*, and all *Salvation* in and with him, as *ſuch.* Come, my dear Friends, come to Chriſt, to be Life-Receivers, Grace-Receivers, and not Earners of Salvation. Since *eternal Life is the Gift of God, thro' Jeſus Chriſt our Lord:* What can be *freer?* Freer than *Gift?* O come as invited, come as commanded, as the moſt vile, unworthy Sinners, to receive Chriſt and his Salvation *freely*, as the *Gift of God.* For the God of all Grace, will give like *himſelf*, yea, delights to give like GOD, according to his own immenſe Riches of Grace, for your full Supply, and his endleſs Glory.

Again, ſince the *Knowledge* of Chriſt, in his Perſon and Fulneſs, muſt precede the Soul's *ſeeking* of him as the only Saviour: Adore the Grace of God, who hath *reveal'd his Son in you*, that you might call on the Lord the Saviour, and be bleſt with Salvation thro'

thro' him. O my Friends, if *God who commanded the Light to ſhine out of Darkneſs*, had not *ſhined in your Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*; your Souls would not have been ſet a *longing* after an Intereſt in him and his Salvation. The *altogether lovely Jeſus*, would not have been the *Chiefeſt* among *Ten Thouſand* in *your Eſteem*, and *ſought by you* as the only and All-ſufficient *Saviour*, the *Sum* of all *Perfections* and *Delights*, and the ALL of your *Deſires*. You had ſtill been among the many Thouſands of miſerable Souls, on your Right Hand and on your Left, who blinded by Satan the God of this World, ſee *no Beauty* in the *Chriſt of God*, that they *ſhould deſire him*; but are practically ſaying unto him, in whom alone is Salvation, *Depart from us, we deſire not the Knowledge of thy Ways:* And ſo are poſting on in the high Road to everlaſting Deſtruction.

And ſince thoſe that know Chriſt the great Saviour, as the Gift of God, will ſeek to him for all Salvation, will aſk of him living Water: Give Thanks to God, that *you* are among this happy Number. That your Wills are ſtrongly byas'd, and ſweetly drawn to ſeek JESUS, an entire Intereſt in him, and the Whole of his Salvation, from a Senſe of your extreme Neceſſity, and a Sight of his infinite All-ſufficiency. If you had not been of the Number of Chriſt's People, you had not been made willing in the *Day of his Power*; which paſſing upon your Souls, hath made you thus his *willing Suppliants*.

Once more. Since to all thoſe who *ſeek* to Chriſt for all Salvation, he will *give* this living Water: O come *boldly to the Throne of Grace, to obtain Mercy, and find Grace to help in Time of Need*. Lift up your

Heads, and *rejoice in Hope of the Glory of God. Open your Mouth wide*, extend your Desires to the utmost, and send up your Cries for all the Grace and Glory your Souls long after; for they are to be filled, from an infinite *Abundance*, to an endless *Space*; partially and initially here, and completely and totally hereafter. The compassionate JESUS, don't work upon your Hearts to *breathe* after him, and the Whole of his Salvation, to *ask* of him living Water; to let you *die* for Want, and *perish* at his Feet. No, dear Souls, *Christ* in all his Fulness is prepar'd for *you*; and *you* in your discerned Emptiness are prepar'd for *him*; and what shall hinder your rich Supply, from this full, free *Fountain*, this boundless, endless *Ocean?* Since Christ says, *I will give unto him that is athirst, of the Fountain of the Water of Life freely:* Not Sin, nor Men, nor Devils shall *gainsay* his saving *Word*, so as to make it null and void, unto any of the Heirs of Salvation, unto any one Soul, that thirsting for Christ and all his Grace here, unto endless Glory with him hereafter, *asks of him this living Water.* No, Christ's Word shall *stand*, and all Opposition shall *fall* before it. As is manifest in general, by the many Testimonies of his exceeding great and precious Promises, and by this his Declaration of Grace, made to the *Woman* of *Samaria*, whose Heart he was going to draw to himself, she being a Vessel of Mercy, in order to fill her with Glory: *If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living Water.*—To Christ the great Saviour, then, my dear Friends, I commit you; whose Grace and Mercy, whose Truth and Faithfulness bind him to save every poor, needy Sinner, that *asks of him living Water*, that seeks to

him

him for all Salvation. And, *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the Knowledge of* HIM: Whom to *know is Life eternal:* is the sincere Desire of, my dear Friends,

Yours in the Bowels of Christ,

LETTER LXXIII.

On the *gracious Dealings* of CHRIST with weak and languishing *Believers*, from *Isa.* 42. 3.

Dear Sir,

YOUR kind Letter I receiv'd, and embrace the first Opportunity to answer it. I am glad you see yourself to be a poor, vile, polluted Sinner, and long to be of the Number of Christ's People. That you see their Excellency, their Jewel-Brightness, as having the Image and Beauty of Christ, that Pearl of great Price, enstampt upon them; and earnestly desire, by free, rich, sovereign Grace, to be put among these happy Children of God. By what you express of the *Preciousness of Christ*, and of his People, as bearing his Image, and of your Desire to be by Grace of that *blessed Number*; it appears, that *thou also art one of them, for thy Speech bewrayeth thee.* If you have seen yourself, dear Sir, to be quite *undone by Sin*, and have no Hope of *Salvation* by any Thing that *you* can do; if you have seen so much of the infinite Beauty, and transcendent Excellency of Christ, as the only and All-sufficient Saviour, to save you

from all Sin and Misery, unto all Holiness and Glory, that attracts your *Heart after him*, and makes him appear *altogether lovely* in your *Eye*, and the *chiefest of Ten Thousand* to your *Soul:* Then is *Christ precious unto you*; and if Christ is precious unto you; *you are a Believer in him.* For, *unto them which believe*, He *is* precious, 1 Pet. 2. 7. And as a Believer in Christ, you are one of his Jewels, one of his Saints, those excellent Ones, in whom is all his Delight, here in Grace; and shall appear to be *his* in that *Day*, when he *makes up his Jewels* in Glory. Hence it is, because you are the Lord's, that you *see* the Lord's Glory, and the Glory of the Lord's People, so as to make Christ and his, precious to your Soul. *Behold*, saith the Apostle *John*, *what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God! Therefore the World knoweth us not, because it knew him not*, 1 John 3. 1. O dear Sir, if you was one of the World, you would not thus *know* Christ and his People, you would not thus have seen an Heart-attracting Beauty in them. *We know* (saith the Apostle) *that we have passed from Death unto Life, because we love the Brethren*, Ver. 14. Most surely, the *Saints* are your *own Company*, Acts 4. 23. They are your present, and shall be your everlasting Companions. And the Lord, the everlasting God, Father, Son and Spirit, in Christ the anointed Saviour, is your everlasting Lot. And what can your Soul desire more? Is *Christ yours: All* is *yours! All Fulness dwells in him*, to supply you in all your Emptiness. And tho' you was the very *weakest Soul* that belongs to him, the greatest *Weakling* in Grace, that ever was, the compassionate *Jesus* will not *despise* you, but *pity* and *strengthen you*, until

he

he has made you *perfect*. For well thoſe precious Words ſuit you, which you long to have open'd and explain'd to you,

Iſa. 42. 3. *A bruiſed Reed ſhall he not break: and the ſmoking Flax ſhall he not quench: He ſhall bring forth Judgment unto Truth.* Theſe Words, dear Sir, to do your *Soul good*, can be opened and explain'd to you by none but *him*, unto whom the LORD *God hath given the Tongue of the Learned.* Unto *him* therefore look, for the Anſwer of your Deſire.—My poor weak Thoughts, of theſe great and glorious Words, you may pleaſe to take thus:

A bruiſed Reed ſhall he not break: and the ſmoking Flax ſhall he not quench: He ſhall bring forth Judgment unto Truth. Theſe Words are a great and precious Promiſe of God the Father, concerning his great and glorious Son, and his great and glorious Work in the *Salvation of Sinners.* And they are the very Expreſſion of the Father's Heart, glorying, and rejoycing in his Son, Jeſus Chriſt our Lord, as the Contrivance of his infinite Wiſdom, and the Proviſion of his infinite Grace for the Salvation of loſt Sinners. *Behold* (ſays the Father) *my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he ſhall bring forth Judgment to the* Gentiles, Ver. 1. 'Look, as if the Lord 'ſhould ſay, you poor *Gentile-Sinners*, that are *afar* 'off, that are Strangers to the *Covenants of Promiſe*, 'and the Privileges of my profeſſing People the '*Jews:* See, you that were *without God*, and *with-* 'out *Hope*, here's a *Saviour* provided for *you.* I 'have thought upon *you* in all my great Grace: The 'Gentiles ſhall be Fellow-Heirs, and *Partakers of* 'my *Promiſe in Chriſt by the Goſpel.* Behold *my Ser-* 'vant — Whom I have called to the Work of your Salva-

'Salvation. *Whom I uphold,* — *he ſhall not fail nor* 'be diſcourag'd, but go thro' with it. *Mine Elect* 'in whom *my Soul delighteth:* I have choſen ſuch 'a *fit Perſon,* and laid Help upon ſuch a *mighty Sa-* 'viour, that my Soul delighteth in him, as being 'well able to anſwer all the *Ends* of my Grace to- 'wards you, and of my Glory in your Salvation. 'I *have put my Spirit upon him,*—I have *anointed* 'him *to,* and *furniſh'd* him *for* his great Work. *He* '*ſhall bring forth Judgment to the* Gentiles: He ſhall 'inſtruct, rule and ſave you, *Gentile-Sinners.*' And then follows, *He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Streets,* Ver. 2. By which is ſignify'd, the prevailing of *Chriſt's Kingdom* over his *Enemies,* without *worldly Force, Contention,* or *Oſtentation.* And then comes in this glorious Promiſe of his gracious Dealing with thoſe whom he hath made his Friends; *A bruiſed Reed ſhall he not break: and the ſmoking Flax ſhall he not quench: He ſhall bring forth Judgment unto Truth.*

This glorious HE then, is the Father's Chriſt, the great Saviour, who was early provided in God's *everlaſting Covenant,* and ſent by him in the *Fulneſs of Time,* for the *Salvation of loſt Sinners.* It is no leſs a Perſon that is ſpoken of, than the *Son of God,* God's *own Son,* the Son of his Nature, who is co-equal, co-eſſential, and co-eternal with his *Father*; and who yet, for our Redemption and Salvation, was made of a *Woman,* made *under the Law*; who obey'd and dy'd, and lives and reigns at God's Right Hand for us. This great HE, who hath *two Natures* in *one Perſon* forever, according to his *Divine Nature,* hath all the Perfections of the *Godhead* in him; his Wiſdom, Power and Patience, his Love, Grace and Mercy, his Truth and Faithfulneſs are in-

finite,

finite, unchangeable and eternal. And according to his *Human Nature*, having an *immeasurable Fulness* of the *Holy Ghost* given him, he hath all Human Perfections transcendently in him. For Skill, there is *none* like him. And lo, in a way of Eminence, he is a *Man of Bowels*. His *Heart* is made of *Tenderness*. And as the *Mercies* of his Human Nature, are in *Union* to the *Mercies* of his Divine, the *Heart of Christ*, is a boundless, bottomless, inexhaustible *Sea* of *flowing Compassions*, towards poor, miserable, helpless Sinners, and oppressed, distressed, weak, and languishing Souls. And lo, he is in Office to save.

Hence, being so well *fitted* for Salvation-Work, for Salvation-Wonders, of him it is said, *a bruised Reed shall he not break, and the smoking Flax shall he not quench*. By these two *Metaphors*, weak and languishing *Believers* in *Christ*, and his *gracious Dealings* with *them*, are set forth unto us. Thus when the Success of the Gospel in the Conversion of Sinners unto Faith in Christ, or the Turning of Men from the Power of Satan unto God, is spoken of, it is said, *In the Habitation of Dragons where each lay, there shall be Grass with Reeds and Rushes*, Isa. 35. 7. Believers are here fitly compar'd to *Reeds*: In that as Reeds can't grow without Water, so neither can Believers, and the Actings of their several Graces spring, without the Communication, and fresh Supplies of Grace from Christ. Reeds at their best, are but *weak Things*, and soon crush'd; and so are Believers.—But a *bruised* Reed, O how weak a Thing is *that!* How doth it bow its Head, unable to rise! A bruised, bow'd down Reed, shaken with the Wind, O what Danger is it in! And in its Dejection and Oppression, how soon may it be snapped off! Who wou'd regard a *Reed*, a bruised, bow'd down, worthless *Reed!*

What

What will Men do with bruiſed, unſerviceable, troubleſome Reeds, but ſnap them in ſunder, break them off, and caſt them away inſtantly?—But not ſo will the compaſſionate *Jeſus* deal with his *weak*, his *bruiſed Reeds*, with the weakeſt Souls, which he hath given ſpiritual Life to, and enabled to *believe in him*, to look, to come to him for all Salvation; however they may be bruiſed and dejected by *Unbelief*, by the Power of Corruptions and Temptations. He will not ſnap them *off*, in their Weakneſs, Unworthineſs and Vileneſs, from his *kind Regard*, nor deal roughly with them by an *angry Hand*. No, Chriſt hath a Heart that is inwardly touch'd with a Fellow-feeling of, and full of compaſſionate Sympathy with his moſt weak, dejected, helpleſs *Reeds*, under all their Oppreſſions and Dejections. He *ſees* their Miſeries, he *knows* their Sorrows, and in boundleſs Compaſſion makes them his *own*. And hence, having an infinite All-ſufficiency in *himſelf*, he will ſtretch out his wiſe and tender Hand, to eaſe and help, to ſupport and comfort, to bind up and ſtrengthen *them*. For there is more imply'd, than is expreſt in theſe Words: He not only will not break the bruiſed Reed, the weakeſt Believer, in the Times of his greateſt Weakneſs; but he will alſo *bind up*, and *ſtrengthen him*. As *Pſ.* 147. 3. *He healeth the broken in Heart, and bindeth up their Wounds.*

And thus the other Metaphor, *The ſmoking Flax ſhall he not quench*; is to ſet forth weak Believers, in the Weakneſs and Languiſhment of their Graces, and the Saviour's moſt kind and *gracious Dealings* with the weakeſt Souls, that look to *him* for Relief. By the *ſmoking Flax* here, we may underſtand, the *ſmoking Wick* of a Candle, or Lamp, that is not throughly enkindled into a perfect Flame, by the Preva-

Prevalence of the Fire upon its firſt *Lighting:* Or the *ſmoking Wick*, upon the Decline of the Flame, when it is almoſt *extinct*, for want of a Supply to feed it. I think both are intended. The former may ſet forth the State of young Chriſtians, the Beginnings of Grace in their Souls, when Grace is mixed with much Sin. And the latter may reſpect the State of thoſe of a riper Age in Chriſtianity, who were once vigorous Souls, *fervent in Spirit, ſerving the Lord*, but are under a ſad *Decay*, as to the lively Exerciſe of Grace, *the Things that remain, being ready to die*, thro' the Suſpenſion of Divine Influence, and the Prevalence of Sin. In both States, the Graces of Believers are weak, and their Corruptions ſtrong, the new *Adam's Life* in their Souls, being in their Apprehenſion, juſt ready to be overcome by the old *Adam's Death*, that works in them. Believers in the lively Exerciſe of Grace in their Hearts, ſhewn forth by the Fruit thereof in their Lives, are compar'd to *Lights*, to *Lamps*, or *Candles*, that give Light to Perſons in the Night. As *Mat.* 5. 14, 15, 16. *Ye are the Light of the World. A City that is ſet on an Hill, cannot be hid. Neither do Men light a Candle, and put it under a Buſhel: but on a Candleſtick, and it giveth Light unto all that are in the Houſe. Let* your Light *ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.* Thus alſo, *Phil.* 2. 14, 15. *Do all Things without Murmurings and Diſputings: That ye may be blameleſs and harmleſs, the Sons of God, without Rebuke, in the Mids of a crooked and perverſe Nation, among whom ye ſhine as* Lights *in the World: holding forth the Word of Life.* The World which lieth in Wickedneſs, is a dark World. Whence that Phraſe, *The Darkneſs of this World*, Eph. 6. 12. And in that Believers are

ſaid to *ſhine as Lights* in the World; it ſhews, that they are compar'd to *Candles*, or *Lamps* that burn and ſhine in the Night. — And fitly are Believers compared to the *Wick* of a Candle or Lamp: In that the *Wick* muſt be ſurrounded and ſupply'd with *Oil*, and enkindled with *Fire*, or it cannot give *Light*, nor continue to *ſhine*. So Believers, muſt be *in Chriſt by Faith*, in Union to *his Fulneſs of Grace*, receive Grace at firſt, and conſtant Supplies thereof from him, and be enkindled with the Fire of his Holy Spirit, or they cannot be *burning and ſhining Lights*, nor continue ſo to *be*, in this dark World. And as Candles, or Lamps, are very uſeful and beneficial to Perſons in the Night; *ſo* are burning and ſhining Believers, in the Midſt of a crooked and perverſe Generation. — But if the Candle or Lamp, which like the Believer, for all its Uſefulneſs, is all Dependance, hath not Care, Patience and Tenderneſs exercis'd towards it, at its *firſt lighting up*; how ſoon is it *puffed out?* And after it hath burned bright, when it begins to *decay*, and the Flame of it is almoſt *extinct*; what do Men do with the Snuff of a Candle or Lamp, but *caſt it away* as uſeleſs and offenſive? — But not ſo will the compaſſionate *Jeſus* deal with his *weaklings in Grace*. No, the Life of Grace in their Souls, being *once given*, ſhall *never die*; this glorious Light, once *enkindled*, ſhall never be *extinct*. The Lord that gave it, will maintain it. As the Blood of Chriſt procur'd, ſo the Life of Chriſt ſecures, the Life of Grace in every true Believer, even the *weakeſt* of them all, and in all the Times of their *greateſt Weakneſs*. When Grace is moſt oppreſſed by Corruptions and Temptations, and in the greateſt apparent Danger of being overcome, yet then the watchful *Eye of Chriſt* is over it,

and

and his infinite *Patience* is exerciſed towards his Weaklings, and then in an eſpecial Manner, his *Bowels* yern towards them, with an *how ſhall I give thee up*, Ephraim? *how ſhall I deliver thee*, (to be deſtroy'd) Iſrael? *how ſhall I make thee as* Admah? *how ſhall I ſet thee as* Zeboim? (How ſhall I ſuffer the Light and Life of Grace in *thee* to be deſtroy'd? how ſhall I ſet *thee*, on whom my great *Love* is fixed as the People of my *Wrath?*) *Mine Heart is turned within me, my Repentings are kindled together. I will not execute the Fierceneſs of mine Anger*, (my Fatherly Diſpleaſure for thy Sins) *I will not return to deſtroy* Ephraim; (whom I have begun to ſave) *for I am God, and not Man, the Holy One in the Midſt of thee, and I will not enter* (as a Deſtroyer) *into the City*, Hoſ. 11. 8, 9. Thus the infinite Love and Care, Patience and Tenderneſs of the Lord Jeſus Chriſt, is exercis'd towards weak Believers, with reſpect to the weak *Beginnings of Grace* in their Souls, when they are firſt *enkindled* with this heavenly Fire, and begin to *ſhine* with this heavenly *Light*; while there is yet much Deadneſs, Coldneſs and Darkneſs in them. And thus graciouſly alſo will he regard Believers when their Grace is *weakeſt*, under the *greateſt Decays*. In no wiſe will he *quench* the ſmoking Flax, the weak Beginnings of Grace, in the moſt weak Soul that believes in him; but *maintain* and *increaſe it*, until it is made *perfect*, or till the *ſmoking Deſires* of *Grace*, are kindled up into the *pure Flame* of *Glory*. And tho' for wiſe and holy, good and gracious Ends, true Believers for a Time may be ſuffer'd to *decay* as to the lively *Exerciſe* of their Graces; yet even *then*, the Life of Grace in their Souls ſhall be *maintain'd*, and ſome Way or other *increas'd*, even by their very Decays: Their Light of

Grace, is *Light of Life*, and ſhall not be *extinguiſhed*. No, tho' their Light is almoſt *out*, and they ready to give up *Hope*, yet even *then*, when like the ſmoking Flax, almoſt *extinct*, the compaſſionate *Jeſus* will not caſt *Water* upon them, and caſt them *away*, as uſeleſs and offenſive: But inſtantly with his kind Hand, ſupply them with freſh *Oil*, cauſe them to *renew their Strength*, to increaſe their Flame, and to ſhine forth with a brighter Light here, haſting apace to the perfect Glory of that *everlaſting Light*, in which without the *leaſt Decay*, they ſhall ſhine forth hereafter. Thus for the *weakeſt Believers*, in all the Times of their *greateſt Weakneſs*, the LORD will appear.

And this *Weakneſs* of theirs, which is ſet forth by the bruiſed Reed, and the ſmoking Flax, may regard, not only the weak Beginnings of Grace in their Souls, and its Weakneſs on the Decay of its Exerciſe, with Reſpect to their Faith of Intereſt in Chriſt, their Love to him, Hope in him, and patient waiting for him as to the *Salvation of their Souls*; but alſo, it may regard the Weakneſs of their Faith and every Grace, with Reſpect to the Lord's *providential Appearances* for them, according to his *faithful Promiſes* to them, when being outwardly *tried*, they are inwardly *tempted*. — Thus *John* the *Baptiſt*, when outwardly *try'd by Providence*, being *caſt into Priſon*, was *inwardly tempted*; and might think, that this *Providence* was contrary to the Lord's *faithful Promiſe*, That he ſhould be *great in his Sight*, Luke i. 15. And that if Chriſt had been the true *Meſſiah*, he would have taken more Care of *him*, who was his *Meſſenger*, *to go before his Face to prepare his Way for him*, than to ſuffer him thro' the Rage of his Enemies to be caſt into Priſon. Whence he ſends *two*

of

of his Disciples, to *our Lord*, saying, *Art Thou He that should come, or do we look for another?* Chap. 7. 20. And upon this, our Lord stiles his Servant *John*, being in this Case, *A Reed shaken with the Wind*, Ver. 24. But however *weak*, Believers may be as to the *Faith* of God's *Promises*, when *try'd* by his *Providences*, even after they have had some Strength of Faith given them, the compassionate *Jesus*, will not *break*, nor *quench*, but *bind up*, and *strengthen them*. As in condescending Grace, he dealt with his Servant *John*. For in that *same Hour* he wrought Miracles before his *Disciples* for his Confirmation; and said unto them, *Go your Way, and tell* John *what Things you have seen and heard, how that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, to the Poor the Gospel is preached. And blessed is He whosoever shall not be offended in* ME, Ver. 21, &c.

Thus, *In the Mount it shall be seen.* Our Extremity, is the Lord's Opportunity, in which the Grace and Power, the Faithfulness and Tenderness of GOD, towards the Objects of his Love, and the Vessels of his Mercy, notwithstanding all their Unworthiness and Weakness, shall be made manifest, to their endless Joy, and to his eternal Praise. For in no wise will God our Saviour, *break* a *bruised Reed*, nor *quench* the *smoaking Flax*. But on the other Hand,

He shall bring forth Judgment unto Truth. Or, as it is, *Mat.* 12. 20. *He shall send forth Judgment unto Victory.* By these Words, the *Oppression* of *weak Souls* of those who are like a bruised Reed, and the smoking Flax, as also the Lord's *gracious Dealings* with them, are hinted unto us. They are not only *weak*, but also *oppressed*. Their weak Graces and their weak Souls with respect thereto, are oppressed by

by the Power of Corruptions, by the Strength of Temptations, and by the Prevalence of Unbelief. While perhaps a thouſand Suggeſtions are caſt into their Minds, and a thouſand Fears join in their Hearts, to give this Sentence againſt them, *That the Lord doth not regard them:* Or, *That the Lord will caſt them off*, and utterly *forſake them.* Whence their Hands *hang down*, and their Knees are *feeble*, and they have *no Might* againſt theſe their Oppreſſors: Who continually ſay unto them, *Where is your God?* And, *There is no Help for you in God*, Pſa. 42. 3. and 3. 2. But the *Enemies* of God's People, of weak Believers, ſhall be found *Liars* to them, and they ſhall *tread* upon their *high Places*, Deut. 33. 29. *God ſhall help them, and that right early*, Pſa. 46. 5. *The* LORD *will ſtand at the Right Hand of the Poor, to ſave them from thoſe that condemn their Souls.* And He ſhall bring forth their *Righteouſneſs* as the *Light*, and their *Judgment* as the *Noon-day*, Pſa. 109. 31. and 37. 6. Or bring forth *Judgment* unto *Truth.* The Lord the compaſſionate *Saviour*, the *faithful and true Witneſs*, will execute *Judgment* for theſe his *oppreſſed ones*, will give a *juſt* and *righteous Sentence* for *them*, according to the *Truth of God*, declar'd in his *Word*, concerning them as *Believers in him.* He will execute *Judgment* for them, by pronouncing the Sentence of *Abſolution* unto *them*, and of *Condemnation* upon their *Enemies.* And thus he brings forth Judgment unto Truth in their *Souls*, by the *Holy Ghoſt* the *Comforter*, who pleads their *Cauſe*, perſuades them of their *Intereſt* in Chriſt and his Salvation, and comforts their *Hearts* by the powerful Application of the precious *Promiſes* and *Declarations* of the *Goſpel.* And thus the merciful Saviour, will bring forth *Judgment* unto *Truth*, for poor weak oppreſſed Believers, by pleading their

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Cauſe in *Providence*, according to his faithful *Promiſes*. And while in all Reſpects, he pleads their Cauſe *Himſelf*, in the Court of *Heaven*, and as an Effect thereof, pleads their Cauſe by his *Spirit* in the Court of their *Conſcience*; and by the Wonders of Love works for them in Providence, according to the Promiſe-Records in the Court of the *Scriptures:* He *brings forth* for them, *Judgment* unto *Victory:* Or, makes them triumphant *Victors by Faith* over all their ſpiritual *Enemies here*, who oppreſs them when weak, thro' inward and outward Trials. And this as the very *Beginning* of their perfect, perſonal *Conqueſt*, and glorious *Triumph* over all their *Enemies hereafter*. For lo, thro' his own Love, Blood, and Holy Spirit, He will bring them from the Field *victorious*, and crown them with *immortal Glory*, as *Overcomers*. He will *grant unto them*, as victorious Princes, to ſit with Him *in his Throne*, even as He alſo *overcame*, and is ſet down with *his Father in his Throne*, Rev. 3. 21. Oh the *Triumphs* of *that Day*, when the *Prince of Grace*, ſhall bring forth in *Glory*, Judgment unto Truth! When the *Judgment* which is paſſed upon Believers by the precious *Promiſes*, and glorious *Declarations* of the *Goſpel of Truth*, even to every *Jot* and *Tittle*, ſhall be *fulfilled!* And they ſhall ſee, that not the leaſt *good Thing* hath *failed*, of all that the LORD hath *ſpoken!*

And as our dear Lord Jeſus, doth and will bring forth Judgment unto Truth, unto Victory, *for his People*, for all true Believers in him, even the very weakeſt, according to the Voice of Promiſe, and the Sentence of Abſolution which in the Goſpel is paſs'd concerning them; So alſo, He doth and will bring forth Judgment unto Truth, *againſt*, or unto Victory *over all their Enemies*, according to the Sentence of

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Condemnation which is pronounc'd againſt *them*. Hence, *Sin* being *condemned* by the *Dying of the Lord Jeſus*, hath not, *ſhall not have Dominion over Believers*, but is and ſhall be ſubdu'd, and utterly deſtroy'd at the appointed Time. *Satan*, the *Prince of Darkneſs*, being likewiſe *judged*, is now *caſt out*, and hath not the *Throne* in the *Hearts of Believers*; *reſtrain'd* he is and ſhall be, and ſhortly ſhall he be *deſtroy'd* as to his uſurping Power, and no more moleſt nor diſturb them. Chriſt will ſoon *condemn Satan*, that *condemn'd Believers*. Yea, they advanc'd to ſit with *Chriſt*, in the laſt great *Judgment*, ſhall *join* the *Sentence* from *his Mouth*, and thus *judge Angels*, thoſe wicked *Spirits*, that once tempted, accus'd, judg'd and condemned *them*. And in *Triumph* over the *Accuſer* of the *Brethren*, and all the Inſtruments he made uſe of to afflict them, they ſhall ſay, *O thou Enemy, Deſtructions are come to a perpetual End!* Pſal. 9. 6. *For every Tongue that ſhall riſe up in Judgment againſt Believers*, they *ſhall condemn. This is the Heritage of the Servants of the* LORD; *and their Righteouſneſs is of* ME, *ſaith the* LORD, *Iſa.* 54. 17. And as over Sin and Satan, ſo over all *Afflictions*, the *Fruits of Sin*, which came in by the *Curſe* of the *Law*, and even *Death* and *Grave*, (thoſe cruel *Enemies* to *Nature*, tho' over-rul'd by *Grace*, for the *Good* of God's People) will Chriſt the mighty Saviour, give unto *Believers*, the weakeſt of them all, the *Victory*. They ſhall ſhortly be advanc'd to the Glory of that State, of which it is ſaid, *And God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain: for the former Things are paſſed away*, Rev. 21. 4. Death itſelf ſhall die. *The* LORD *God* the Saviour, *will ſwallow up Death in Victory*, Iſa. 25. 8.

And

And when this Saying is come to pass, the Saints as *triumphant Conquerors*, who were once *weak Believers*, being made perfect in Holiness as to their *Souls*, and having on their raised, spiritual, and glorious *Bodies*, to *die* in either *no more*, shall sing in *Vision*, as they once sung by *Faith*, *O Death, where is thy Sting! O Grave, where is thy Victory! The Sting of Death is Sin, and the Strength of Sin is the Law. But Thanks be to God, which giveth us the Victory, thro' our Lord Jesus Christ*, 1 Cor. 15. 55, 56, 57.

Thus, dear Sir, thus fully, thus gloriously, and far more, than such a weak Worm as I can tell you, will *Christ* the *great Saviour*, *save his People from their Sins*, and all the woful *Effects* of them, or *out of the Hands of all their Enemies*. Thus this glorious He, *shall not break a bruised Reed, nor quench the smoking Flax, but bring forth Judgment unto Truth*, or *till he send forth Judgment unto Victory*. And this Word *Till*, here, is the same with *Never*. Christ shall not break the bruised Reed, nor quench the smoking Flax, till his People are made *perfect*, and their Weakness is *no more*: Or, till he hath given them the *Victory* over all their *Enemies*, and there are *none* like the *bruised Reed*, or the *smoking Flax*, but those that were *once so*, are set on *high forever*, out of all *Danger* of being *broken*, or *quenched*. And therefore, well might the *Evangelist* add, what you further want to have explained,

Mat. 12. 21. *And in his Name shall the* Gentiles *trust*. Our *Lord's Name* is called Jesus, a *Saviour*, from the great Work of *Salvation* which he undertook, to *save his People from their Sins*, Chap. 1. 21. And in this great Name, in this great Person, and in his great Work signify'd thereby, it is said, *the* Gentiles *shall trust*. Here the Salvation of

Gentile Sinners, by Faith in Chriſt, is promis'd, as theſe Words are connected with the former. In the precedent Verſe, their complete *Salvation* by Jeſus Chriſt, is ſet forth; and in this, the *Way* and *Means*, by which they do and ſhall *poſſeſs* all that Salvation which is in Him, is declar'd unto us, *viz. Truſting in his Name.* In order to which, it is imply'd, that the *Goſpel of Chriſt*, ſhould be *preached* unto the *Gentiles*, that an internal *Revelation* of the Saviour's *Glory* ſhould be made unto them by the Holy Ghoſt, and a Principle of *Faith* wrought in their Hearts. And that, having this new Eye given them, they ſhould diſcern their deep and extenſive *Miſery*, by *Sin*, their great and imminent *Danger* of the *Wrath to come*, their utter *Inability* to help and ſave *themſelves*, and their abſolute *Need* of the *Saviour* of God's providing, and of all the *Salvation* that is in *Him.* And alſo, that they ſhould ſee the *Glory* of the LORD, the *Excellency* of GOD the Saviour: Or, the infinite *Glory* and *Fulneſs* of his Perſon, and of his Salvation, with the exceeding *Suitableneſs* thereof unto *their Caſe.* Whereupon, being commanded and invited to *believe on him*, and encouraged thereto by the *Promiſes* made to Believers, they *venture*, drawn by Almighty Power and Grace, to *truſt their Souls*, for *all Salvation*, in this great *Saviour's Hands*; well knowing, that he is *able to ſave unto the uttermoſt*, and having ſome Degree (more or leſs) of Hope and Perſuaſion, that he *may*, or *will*, be *gracious* unto *them*, and ſave them from all Sin, Death and Miſery, unto all Holineſs, Life and Glory. Thus the *Gentiles truſt* in the *Saviour's Name.* — This Act of *Truſt*, is an Act of *Recumbence*, whereby the Soul, remov'd from all other *Dependences*, reſts alone upon *Chriſt*, for the Whole of its Salvation, as diſcerning *Him*,

Him, to be the only, and all-sufficient *Foundation* which *God* hath laid in *Sion*. And this *Trusting*, or *Resting* upon *Christ*, as the Building *rests* upon its Basis, is attended with more or less *Persuasion* of *Interest in Jesus*, and his *Salvation*, just as the Lord sovereignly pleaseth. It is usual with Souls, in their first Acts of Trust in Christ, to venture on him, with a *Who can tell but I may find Mercy?* And the Language of the Soul is, 'I'll cast myself upon him, 'as a miserable, helpless, perishing *Sinner*, into the '*Arms*, or at the *Feet* of his Mercy. *If he save me* '*alive I shall live*; *and if he kill me*, *I can but die*. 'I have deserved to die, to perish forever; I must 'perish, if Christ of his free Grace don't save me; 'and if he should send me down to *Hell*, I must, I 'will acknowledge his *Righteousness*. But who *can* '*tell?* He delights in *Mercy*. With this Plea, I'll 'venture in unto the *King*, unto Prince *Emanuel*; and '*if I perish*, *I perish*. I have no *Hope* but in *Him*, 'I have no *Dependance* but on *Him*; here therefore 'will I *rest*, and wait to *see*, if his *Mercy* will bid 'me, a dying Sinner, *Live*.'— And when the Soul is thus helpt to venture upon Christ, to go in unto the King; The compassionate Saviour, *holds out the Scepter* of his *Grace*, for the *Soul to touch*, and *live*. He doth usually, sooner or later, hold out some or other of the precious *Promises*, of his free, rich, sovereign *Mercy*, unto the Soul's *Hand of Faith*. He puts the Promise into the Soul's Hand, and enables the Soul to receive and embrace it. To lay *hold* on the *Promise*, and on *Christ* therein, with the Whole of its desir'd *Salvation* in Him. Whereupon, the Soul *complacently rests itself*, and the whole Weight of its *Salvation*, on its well-known *Saviour*, being persuaded of his *Ability*, *Grace*, and *Faithfulness* to

ſave. And fill'd with *all Joy and Peace in Believing*, ſays, *I know in whom I have believed*, (I know whom I have *truſted*, with my Soul, and the Whole of my Salvation) *and that he is able to keep that which I have committed unto* his Charge *againſt that Day:* The *Day of his Appearing*; when I ſhall *appear with him in Glory.* — Thus, Sir, in the *Saviour's Name*, the *Gentiles truſt.* And his ſaving, promis'd *Mercy*, is and ſhall be upon *them*, like as they *truſt in Him.*

And whether the Soul's Truſt in Chriſt, be only an Act of *Recumbence*, or Faith of *Reliance*, attended with ſome *Degree* of *Hope*, and *Perſuaſion* of Salvation by Him; or an Act of *complacent Recompence*, attended with *Aſſurance of Faith*, and *all Joy and Peace in Believing*: Both are Acts of *true Faith*, and even the *firſt* hath in it, the Eſſence and Nature of that *Truſt in Chriſt*, unto which the everlaſting *Salvation of the Soul* is inſeperably annexed. And where the former is, the latter is frequently given afterwards; and to ſome Souls is continued, who are bleſt with the abiding *Witneſs of his Spirit*, unto *full*, and *ſettled* Aſſurance: Which Bleſſing by the weakeſt Believer, ſhould be earneſtly ſought. But other Souls there are, who after they have *had* the Aſſurance of Faith, *loſe it*, and at Times are perplex'd with *Doubts* and *Fears* about their own Salvation by Chriſt. And yet at the ſame Time, have Faith of *Reliance* upon him, the Principle of Faith in their Hearts, and ſome Degree of this Kind of its Exerciſe, abides at the darkeſt Seaſons; and ſo they are exceeding *ſafe in Chriſt*, tho' they are not ſo comfortable in their own Souls, as ſome other Believers are, whoſe Truſt in Chriſt is attended with the *Faith of Aſſurance.*

Upon

Upon the Whole, dear Sir, If you at preſent have only the Faith of *Reliance:* Bleſs God for *that.* It is *his Gift*, the Gift of his ſaving Love, thro' Jeſus Chriſt your Saviour. *In his Name* your Soul doth *truſt*; and in him and his Salvation, you have an entire and eternal *Intereſt.* And however *weak*, or *languiſhing* your Soul may be, tho' like the *bruiſed Reed*, and the *ſmoking Flax*; you have to do with a compaſſionate *Saviour*, who will not in Anger *break*, nor *quench* you; but in the Infinity of his Love, Grace and Mercy, *bind up*, and *ſtrengthen* your *weak* and *broken Heart*, with his own wiſe and tender *Hand*; and maintain and increaſe your decaying *Grace*, from his own inexhauſtible *Fulneſs*, until the *ſmoking Flax* of *weak*, or *declining Grace*, is clothed with the *pure Flame* of *immortal Glory.* Until *Mortality* is ſwallow'd up of *Life*; until your *preſent Smoke*, breaks forth into the *Triumph* of an *endleſs Flame.* And however, as weak, you may be *oppreſſed*, with Corruptions, Afflictions and Temptations; yet the *Saviour* in whom you *truſt*, in his Mercy, Truth and Faithfulneſs, will *execute Judgment* for you. He will for *you*, bring forth *Judgment* unto *Truth*, and *Victory*; unto *your* eternal Glory in and with *Him*; and unto *his* eternal Praiſe in and by *you.*——Wherefore, go on ſtill, truſting in the Name of Jeſus by *Faith*, and cleaving to him in all the Paths of holy Obedience by *Love*, thus *following on to know the* LORD; and you *ſhall know Him*; and be *ſaved in* HIM, *with an everlaſting Salvation.* You *ſhall not be aſhamed nor confounded, World without End!—The Grace of our Lord Jeſus Chriſt be with your Spirit!* In Him, dear Sir, I am,

Your affectionate Friend and Servant,

LET.

LETTER LXXIV.

On some TEXTS objected against the *Sovereignty* and *Unchangeableness* of the *Grace of* GOD.

My very dear Brother in our precious Lord,

I AM glad you are led to see, That the God of all Grace, acts in a Way of absolute *Sovereignty*, in saving Sinners by Jesus Christ; without doing the least *Injustice* to those that perish. All that are *saved*, are saved by God's *Free Grace*, *Reigning thro' Righteousness unto eternal Life*, *by Jesus Christ our Lord*. And all that *perish*, are destroy'd by their own *Sin*, the Wages whereof is *Death*.

And that God's Free Grace, in saving Sinners by Jesus Christ, doth all for them in a Way of absolute *Sovereignty*, is evident, In that when the Lord proclaim'd his Name, as *The* LORD, *the* LORD *God*, *merciful and gracious*, *long-suffering*, *and abundant in Goodness and Truth: Keeping Mercy for Thousands*, *forgiving Iniquity*, *and Transgression*, *and Sin*, Exod. 34. 6, 7. It was prefac'd with an I *will* be gracious, unto whom I *will* be gracious, and *will* shew Mercy, on whom I *will* shew Mercy, Chap. 33. 19. And to shew the absolute Sovereignty of the Grace of God, in the Salvation of Elect-Sinners as Vessels of Mercy, unto endless Glory; while Thousands that were in the same common Condition with them, are left to sink into Destruction, as Vessels of Wrath; is the Scope of the Apostle *Paul*, Rom. 9. And this He proves by several Texts, and Instances out of the Holy Scriptures. As that of *Isaac* and *Ishmael*, concerning

cerning the former of which it was ſaid unto *Abraham*, In *Iſaac* ſhall thy Seed be called, ver. 7. And alſo that of *Jacob* and *Eſau*, of whom it was ſaid unto *Rebecca*, The *Elder* ſhall ſerve the *Younger*. As it is written, ſaith the Apoſtle, *Jacob* have I loved, but *Eſau* have I hated, ver. 12, 13. And having aſſerted and prov'd the *Sovereignty of Grace*, He next clears God of any *Injuſtice*, of doing his Creatures any Wrong, in this ſovereign Way of Procedure with them. What ſhall we ſay then? Is there *Unrighteouſneſs* with God? God forbid, ver. 14. And the ſovereign Grace of God towards the Veſſels of Mercy, and his ſtrict Juſtice towards the Veſſels of Wrath, He further clears in the following Verſes.— Both theſe, my Brother, the Lord hath given you to ſee; for which I rejoice. But as ſome of the Objections made by thoſe that oppoſe the Sovereignty of Grace, are not eaſily anſwer'd by ſome of the dear Saints with you; and as you deſire my Thoughts on the Texts you mention: As the Lord enables, I ſhall give them. I begin with

Ezek. 33. 11. *Say unto them, As I live, ſaith the Lord* GOD, *I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way, and live.* This Text doth not in the leaſt oppoſe the Sovereignty of Grace; however it may be *objected* againſt it. I humbly think, that theſe Words may be conſider'd, either, 1. As reſpecting the *Jews* Captivity in *Babylon*, and the woful Deſolations which attended it. Or, 2. As reſpecting the Captivity of all Men, *Jew* and *Gentile*, under the Bondage of *Sin* and *Satan*, and the dreadful End of it, *Death*, unto all the Unbelieving and Impenitent.

As to the firſt, The unbelieving *Jews* that were in *Babylon*, murmur'd againſt the Lord, as if his Ways

in

in saving the Righteous, and destroying the Wicked, were not equal; as if He so charged Sin upon them, the Sin of their Fathers, and their own Sin, that they were under a fatal Necessity of Death, by Virtue of the sovereign Pleasure of God. Whence the Lord thus commands his Prophet, 'Say unto them, 'As I live, saith the Lord GOD, I have no Pleasure 'in the Death of the Wicked, but that the Wicked 'turn from his Way, and live.' By these Words the Lord assures them, in the Form of a solemn *Oath*, That he delighted not in the Death of the Wicked, but that he turn from his Way, and live: Or, that his *Purpose*, was not the procuring *Cause* of their Death, nor their *Death*, the Delight of *his Heart*; but that their *Turning from Sin*, according to his *Command*, and their *Life* therein, according to his *Promise*, were *pleasing to him*. From whence we may learn, That the procuring Cause of a Sinner's Death, is the Obstinacy and Rebellion of his own Will, in refusing to comply with the Call of God to Repentance; upon which Life was promis'd. And so far as the Words respect the Return from the *Babylonish* Captivity, and Deliverance from the Distresses which attended it, that being an external Salvation, of which the whole Body of the People were to partake; the Repentance call'd for in order to that Enjoyment of it, was agreeable thereto. Repentance for Sin, and Reformation from it, tho' it rise no higher than what may be found in natural Men, whether national or personal, hath the Promise of natural Life with its Comforts, and the Diverting of outward Judgments annexed to it. A Compliance with the Call of God thereto, and the Sinner's Life thereupon, are most pleasing to him, as thereby his Goodness and Mercy, in which He delights, are glo-

rify'd;

rify'd; and tho' when He executes Judgments upon a Non-compliance with his Call, the Diſplay of his own Glory therein, the Glory of his Power and Holineſs, his Truth and Juſtice, muſt alſo pleaſe him, yet is not the Death of the Sinner delighted in by him.

And as theſe Words may reſpect the Captivity of all Men, *Jew* and *Gentile*, under the Bondage of *Sin and Satan*, and the dreadful End of it, *Death*, unto all the Unbelieving and Impenitent: They are expreſſive of the declared Will of God in the Goſpel; which, in order to a Sinner's Salvation, requires *Repentance towards God, and Faith towards our Lord Jeſus Chriſt*; and ſweetly invites thereto, every poor Sinner, wherever the Goſpel of the Saviour comes. The Goſpel, in its general Proclamation, comes in with an 'As I live, ſaith the Lord GOD, I have no Pleaſure in the Death of the Wicked, but that he 'turn from his Way, and live.' As if the Lord ſhould ſay, 'Hear, O you poor Sinners, who have 'deſtroy'd yourſelves, I have provided a Saviour for 'the Chief of you, that come in at my Call, that o-'bey my Voice, that look unto my Son for Life, 'and return unto Me by Jeſus Chriſt. The Salvation 'of Sinners by my Son, is moſt pleaſing to Me: I 'delight not in your Death; Return therefore, and 'live. For not a Sinner of you all, ſhall ſtand ex-'cluded from my Grace and Mercy, thro' the Great 'Saviour, but thoſe who refuſe Obedience to the 'Goſpel-Call. *Turn ye*, therefore, *Why will ye die?* 'Or, Chuſe the Ways of *Sin*, which will end in '*Death*, when *Life* by *Jeſus* is promis'd unto all 'that will *come unto Him*, that they may receive it.'— This, my dear Brother, is the general Call of the Goſpel. All hear it where the Goſpel comes. Thoſe

that obey it, that *believe*, ſhall be *ſaved:* Thoſe that diſobey it, that *believe not*, ſhall be *damned.* Some accept, others reject the Saviour proclaimed. Free Grace is glorify'd in the Salvation of the one, and ſtrict Juſtice in the Damnation of the other.

But there is nothing in all this, that militates againſt the Sovereignty of God's Grace, in ſaving of his Choſen. If while under the ſame general Call of the Goſpel, ſome make *Excuſes*, and go their *Way*; and thence by the Lord of the Feaſt, are righteouſly excluded a Share in Goſpel-Proviſions: And others, ſweetly *drawn* by a ſecret Hand of Almighty Love, upon the Bottom of an everlaſting Choice, under the ſame Call, *come in freely*, to partake of all the Royal Dainties: Who ſhall find Fault with the ſovereign *Lord of all*, while He thus doth what He *will with his own?* Since thoſe that refuſe the Call, act *freely*; and thoſe that obey it, act *as* freely? What if for thoſe that come in, there is much done by the ſecret Springs of diſtinguiſhing Love, to make them *Willing* in the Day of *Power*; while others are left to the Freedom of their own Will, and a bare external Call: Who ſhall *Reply* againſt the *Lord of Heaven and Earth*, who is an infinitely free Agent, and under no Obligation to ſhew Mercy unto Sinners, any otherwiſe than as by his own Promiſe, which takes hold on them that come in at his Call! What if God willing to ſhew his Grace, in the Salvation of thoſe that hear and obey his Voice? And to ſhew his Wrath, in the Deſtruction of thoſe that refuſe? Shall any charge the Lord of all with *Injuſtice*, while in the *Life* of thoſe that obey, in which all his Perfections are glorify'd, He *delights exceedingly*; and in the *Death* of the Diſobedient, conſider'd in *itſelf*, He

He hath *no Pleaſure?* For tho', as the Glory of God's Power and Holineſs, of his Truth and Juſtice, will eternally ſhine in the everlaſting Puniſhment of the Damned, He muſt needs be *pleas'd* with the Diſplay of his *own Glory*; yet in the Death of the Wicked, conſider'd as the Deſtruction of his *Creature*, He will have *no Pleaſure.* — Thus, my Brother, there is nothing in theſe Words, that oppoſeth the Sovereignty of God's Grace, in the Salvation of his Choſen; Nor is there any Thing in the Doctrine of ſovereign Grace, that caſts the leaſt Stain of Injuſtice upon the Divine Being, in the Damnation of the Reſt. Since all that are ſaved, are ſav'd as ſuch that *obey the Goſpel*; that *believe in Jeſus*; and all that are damned, periſh for their *Diſobedience*, as *Unbelievers*. I come next to

Mat. 23. 37. *O* Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not!* With Luke 19. 41, 42. *And when He was come near, He beheld the City, and wept over it; Saying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace! but now they are hid from thine Eyes.* Theſe Words manifeſtly refer to the Deſtruction of *Jeruſalem*, and the miſerable Calamities of the City which were to come upon it by the *Romans*, as a juſt Judgment for their Sin, in rejecting and crucifying of *Chriſt*, the ſent *Saviour*. And I have no Doubt, that under this, all the Miſeries that come upon all *Unbelievers* for their *Sin*, in rejecting *Chriſt*, the ſent *Saviour*, even to their eternal Damnation are included.

Our dear *Lord Jesus*, was the *Man after God's own Heart*, the Image of his Father's Love and Goodness unto all. The Love of God towards Man, must be consider'd, as *common*, or *special*. As common, it extends to the whole *Human Race*. And so, 'His 'tender Mercies are over all his Works.' As special, it extends only to his *Chosen*, to the *Jacob*, which by Way of Eminence, *He loved*. In both Respects, Christ was the Image of his Father's Love and Goodness unto Men. The Law of God was written in Christ's Heart: His Soul was fill'd with perfect Love, both to God and Man. Hence, He mourn'd for the Dishonour of God, by the Sins of Men, for their Breach of his Laws, and Rejection of his Gospel. And also for the Miseries of Men, which righteously were to come upon them for their Sins. And in Love, both to God and Man, He sought *ministerially* to *save Sinners*. As the great Gospel Minister, He preach'd the Gospel unto all; and call'd all that heard him, unto *Faith in Himself*, as the *Messiah*, the *Christ of God*, in order to their Salvation from temporal and eternal Misery. But as the most that heard him, rejected him; and the *Scribes* and *Pharisees*, the *chief Priests* and *Rulers* of the People, hated and persecuted him, and sought to slay him, and actually did do it at last; which He foresaw: For this their Carriage towards *Him* as the sent *Saviour*, and towards the *Salvation-Tidings* which He brought unto *Men*, as also for the Miseries which would inevitably come upon *them* thereby; his Heart was griev'd, his Soul mourned.

Hence, After all his ministerial Labours among the *Jews*, to whom he was sent in his Father's Name, the most of whom rejecting him; He takes up this Lamentation over them, over the City, which had dealt

dealt thus wickedly with Him, to its own Ruin, *O* Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not! — If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong to thy Peace! but now they are hid from thine Eyes.* From whence we may learn, 1. That the Goſpel-Diſpenſation towards *Men*, calls for their *Faith in Chriſt*, and *Repentance towards God* that ſent Him. 2. That the Goſpel of Chriſt, where it is *receiv'd*, is and will be attended with *temporal* and *eternal Bleſſings*. 3. That where Chriſt and his Goſpel are *rejected*, *temporal* and *eternal Judgements* will inevitably follow. 4. That thoſe who are favour'd with a Goſpel Miniſtry, have a *Day* afforded them, in which the *Things that belong to their Peace*, are *proclaim'd* to them, and they *invited* to receive them. 5. That God gives *Call after Call*, in the Riches of his Goodneſs, to impenitent Sinners, after repeated Provocations, to bring them to Repentance; that He *endures with much Long-ſuffering the Veſſels of Wrath, which* by their *own Sins are fitted to Deſtruction*, before He gives them *up*, to that juſt Vengeance and utter Ruin which their Sins deſerve. And 6. That when impenitent Sinners are given up to *righteous Wrath*, their Deſtruction is not the *Lord's Delight*; the Voice of his Goodneſs concerning them being, at the Cloſe of their Day of Mercy, *O that they had known in their Day, the Things which belong to their Peace! but now they are hid from their Eyes.*

Theſe Things, my Brother, we may learn from the *common Goodneſs of God*; and this is the Language of it towards *all Men* where the Goſpel comes.

But

But tho' this is sufficient to leave all the Unbelieving and Impenitent *without Excuse*; yet is it not sufficient to *save any Soul*: Nor doth it militate against that *special, sovereign Grace*, by which all the *saved of the Lord*, are brought to the Enjoyment of *his great Salvation*. *Jerusalem* was destroy'd, and all that believ'd not that Christ was HE, *dy'd in their Sins*, and perish'd forever, notwithstanding his Labours among them in the Gospel, by which He sought *Ministerially*, to bring them to *Faith and Repentance*, that they might *escape* deserved Vengeance; and notwithstanding our Lord's Lamentation over them, when their Miseries, for despising his Mercies, were just coming upon them. And that same *Jesus*, who as a Minister of the Gospel to the Nation of the *Jews*, to express His and his Father's common Goodness towards them, would *oft have gather'd them*; and *mourned over them*, when for all their Sins, the Things which did belong to their Peace, were hid from their Eyes: Even HE, *Rejoiced in Spirit*, for the Salvation of that Remnant which *believ'd in Him*, by special, sovereign Grace, and as the Mediator of the New Covenant, *Thank'd* his *Father*, as *Lord of Heaven and Earth*, that He had *hid those Things*, (the Mysteries of Grace in Him the sent Saviour) *from the Wise and Prudent, and revealed them unto Babes: Even so, Father*, (says he) *for so it seemed good in thy Sight*, Luke 10. 21. The same *Things*, which Christ declar'd to the *Jews*, which belong'd to their *Peace*, which for their Sins were *hid* from their Eyes; and for which our Lord *mourned* as a *Minister of the Gospel*, on account of their despising the Riches of God's common Goodness, and for the Miseries brought on themselves thereby: For the *Hiding* of these very *Things*, from the wise and prudent *Jewish* Rulers, our Lord *rejoiced*,

joiced, as the *Mediator* between *God* and his *chosen People*; inasmuch as thereby, the Glory of God's sovereign Grace in the Salvation of his own, in his *Revealing of these Things unto Babes*, was the more exalted. O with what Acquiescence, Joy and Adoration did our Lord's Will, flow into his Father's sovereign Pleasure, when addressing Him as Lord of Heaven and Earth, He said, *I thank Thee, O Father, that thou hast hid these Things from the Wise and Prudent, and revealed them unto Babes: Even so, Father, for so it seemed good in thy Sight!* — Nothing then, my dear Brother, can be rightly gather'd, that oppoſeth the Doctrine of Sovereign Grace, from our Lord's *Lamentation* over *Jeruſalem*. — I come now to the next Scripture objected.

1 John 4. 16. *God is Love.* From whence you tell me, That ſome ſay, 'God cannot act *otherwiſe* 'to all his Creatures.' — As God is Love in his *Nature*, as his Nature cannot *change*, and as his Love is of *Neceſſity of Nature*; it is to be conſider'd, only as in *Himſelf*, and towards the Bleſſed *Perſons* of his own moſt glorious BEING. For the Love of God to any of his *Creatures*, is *not* of *Neceſſity of Nature*; but of the higheſt *Freedom of Will*. God was at *Liberty*, whether to have *made*, or *lov'd* Creatures, or *not*: And being made, to caſt upon them the Glory of his Love, in what *Way* He pleaſed, even in their pure State. For any then to argue, an *Univerſality*, and *Identity*, or *Sameneſs* of Love in God, towards *all his Creatures*, in the preſent State of Things; and to ſay, 'That this is of *Neceſſity of Nature*, That 'God as *Love*, cannot act *otherwiſe* towards all 'his Creatures:' is a very great *Miſtake*. If this was *true*, my Brother, how comes there to be ſuch a Place and State as *Hell*, where the Damned ſhall

ſhall forever *drink of the Wine of the Fierceneſs and Wrath of Almighty God, pour'd into the Cup of his Indignation without Mixture*, without the leaſt Mixture of Mercy? If this was *true*, what need any Perſon be afraid of, or careful to *flee* from the *Wrath to come?* In a Word, If we believe the Book of God to be *true*, all the *Denuntiations of Wrath* upon ungodly Men, from the one End of it to the other, will prove this Aſſertion to be *falſe*. God's Name is, I A M. God *is* all his Perfections: All that is *in* God, is *God*; immutably and eternally the *ſame*. And ſo long as the Holineſs, Juſtice and Truth of God's Nature *abide*, ſo long He muſt *hate all Sin* infinitely. And ſo long as the Truth of his Threatning againſt Sinners, and his Power to execute his Word *abide*, ſo long will He *render Indignation and Wrath, Tribulation and Anguiſh* unto all that have *done Evil*. The Truth is, God *out* of Chriſt, unto all *Sinners*, is and will forever be a *Conſuming Fire*, that will kindle upon them as *dry Stuble*, unto *everlaſting Burnings*. And of this awful Truth, all the *Angels that ſinned*, and all *wicked Men* that have and ſhall have their Portion with them, have and ſhall have the ſad Experience. When God is ſaid to be *Love*: It is God *in Chriſt*, that is ſpoken of. And in a crucify'd Jeſus, *God is Love indeed*. Love to *Sinners*, thro' the *dying Saviour*. There, in *Chriſt crucify'd*, a full *Satisfaction* is made for all the *Sins*, of all thoſe He dy'd for; and Sin forever *remov'd* from them, by *his one Offering*. Sin is deſtroy'd, finiſht, made an End of, for all thoſe Sinners, for whom the Saviour ſuffered. God is reconcil'd to Sinners thro' the Death of the Saviour. *Reconciliation* is made among all the *divine Perfections* by the *Blood of Chriſt*, for

all

all thoſe for whom it was ſhed: So that *Mercy and Truth meet together, Righteouſneſs and Peace kiſs each other* in their Salvation. And *Sinners* thro' the Blood of the Saviour, are *reconciled to God:* An everlaſting Peace is made between God and us; and an eternal Love-Communion is to be between us. The Love-Paſſage of the Father's Heart is open'd, thro' the ſmitten Rock, our crucify'd Lord; and the Waters of his rich, free, abundant Grace, guſh out, and run in dry Places (flow down upon our needy, thirſty Souls) like a River.

And that it is *God in Chriſt*, which is ſpoken of, when *God* is ſaid to be *Love*; appears from this Verſe, and thoſe precedent. *And we have ſeen and do teſtify*, ſaith the Apoſtle, *that the Father ſent the Son to be the Saviour of the World. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the Love that God hath to us; God is Love, and he that dwelleth in Love, dwelleth in God, and God in him*, Ver. 14, 15, 16.

But perhaps, my Brother, thoſe with *you*, that oppoſe the Sovereignty of God's Grace, will allow *this*, That it is God in *Chriſt*, which is ſaid to be *Love*; and alſo add, That as God is in Chriſt, he is Love to *all*. But this is their *Miſtake*.

For tho' it is here ſaid, 'That the Father ſent 'the Son to be the Saviour of the *World*:' It is not '*all*,' and every *Individual* of the Human Race, that is hereby *intended*; but all the *Choſen of God*, among both *Jews* and *Gentiles*, ſcatter'd over the *whole World:* Or, *that World*, which is and ſhall be *ſaved*, by *this Saviour*, out of every Nation, Kindred, Tongue and People, by virtue of their being re-

deemed by the Lamb's Blood. And *Redemption* extends no further than *Election*. As God of his free, sovereign Love and Grace, chose a *Remnant* out of every Nation, Kindred, Tongue and People, in Christ, unto eternal Life by him, before the World began: So for *these*, for *their Salvation*, he sent his Son, to be the Saviour of this Elect-World; to redeem them by the *Price* of his precious *Blood*, and in the virtue thereof, to redeem them by the *Power* of his glorious *Arm:* From all that Misery which their Sins had deserved, and unto all that Glory which was of old for them prepared.

And that the Grace of Redemption was not *universal*, but *particular*, and exactly commensurate with the Grace of Election, fixing upon, and restrain'd unto the same Persons, *numerically* and *individually*, is evident, in that our Lord said unto his Father, concerning the great Work which he was sent into the World to do, That the Father had *given him Power over all Flesh, that he should give eternal Life to* as many *as he had* given him, *John* 17. 2. Christ was sent into the World by his Father, and himself came freely, to give unto Sinners eternal Life, by his Death. But to whom? To all Men, to every individual Man in the World? No, himself says, 'To *as many* as the Father had *given him.*' Which Words are inclusive of *every one* of the given Number, and exclusive of *all other*. And that those *given* to Christ, to be *redeemed* by him unto Life eternal, were the *Chosen of God*; appears, in that our Lord said to his Father, *thine* they were, (*i. e.* by *Election*) and thou gavest them me, Ver. 6. And, I pray not for the World, (for the *rest*, that were not God's Chosen, that were not given to Christ to be

redeemed

redeemed by him) but for them which thou haſt *given me*, for they are *thine*, Ver. 9. And that the Grace of Redemption is not *univerſal*, but *particular*, is further manifeſt, in that All whom Chriſt *redeemed*, were redeem'd from the *Curſe of the Law*, by *his* being made a *Curſe* for them, Gal. 3. 13. And in that this their Redemption was *eternal*, Heb. 9. 12. So that *no Curſe*, or can, or ſhall ever light upon any of Chriſt's *Redeemed*. And if all Men univerſally were of *that Number*; there would be none left at laſt, for Chriſt to ſay unto, as himſelf declares he will, *Depart from Me, ye* curſed, *into everlaſting Fire, prepared for the Devil and his Angels*, Matt. 25. 41. Evident it is from hence, that thoſe who ſhall be ſent away from Chriſt at laſt, as *curſed*, were not of the Number of his *Redeemed*, that were redeem'd by his Blood from the *Curſe of the Law*, which ſentenc'd them to *everlaſting Fire*: And that the Grace of *Redemption*, extends only to thoſe, who ſhall at laſt be call'd by Chriſt, as the *bleſſed of his Father*, in abſolute *Election*, to *inherit that Kingdom* which was prepared for them from the Foundation of the World: Or, to *enter into Life eternal*, Ver. 34, 46.

It appears then, my Brother, That God is *not* Love, unto all his Creatures: That he is *not* Love, to any Sinner out of Chriſt: That he is *Love* to Sinners, only *in* Chriſt: That God was the God of *Love* to his People in his Son, when he went forth by his Act of Election, to chuſe a Remnant in Chriſt unto eternal Life, before the World began: And that in the Purſuit of this his everlaſting *Love*, he ſent his Son into the World, to redeem his Choſen from all Sin and Miſery, unto all that Glory which

he had prepared for them. Unto which I add, that as God is *Love* to Elect Sinners in Chriſt, he ſends down the Holy Ghoſt into their Hearts at the Time appointed, to call them out of Darkneſs, into his marvellous Light. To work Faith in their Souls, by which he enables them to flee unto, and into Chriſt, for Refuge from the Wrath to come; and for an eternal Communion with God in Love. And further, as God is *Love* unto theſe his called Ones in Chriſt, he gives them the Holy Ghoſt as a Comforter, as the Spirit of Adoption, to witneſs their Relation unto God as a Father, and to work filial Diſpoſitions in their Souls towards him: To ſhed abroad his Love in their Hearts, and to draw out their Souls to love him again, while they know and believe the Love which God hath to them. Whence, under rich Supplies of the Spirit of all Grace, they are prepared for all Glory: Or, 'kept by the Power 'of God thro' Faith unto Salvation.' And as God in Chriſt is *Love* to his People, in their abſolute Election, particular Redemption, ſpecial Vocation, and final Perſeverance; in all which his ſovereign Grace with a diſtinguiſhing Glory ſhines: So they alſo, being in Chriſt by *Faith*, do there, in all, enjoy God as *Love*. And unto theſe happy Souls, GOD in CHRIST, hath made over HIMSELF, his great, unchangeable SELF, as LOVE. All his glorious Perfections, are engag'd on their Side, and appear for them in the bright Form of LOVE.—How bleſſed then are they, who have *known* and *believed* the Love which God hath to them; who *dwell in God* as *Love*, and *God* as ſuch *dwelleth in them!* While they *know the Love of Chriſt* (and of *God* in him) *which paſſeth Knowledge, they are filled with all the Fulneſs of* GOD.

And

And as thoſe, my Brother, who ſay, 'God is 'Love; and that he cannot act *otherwiſe* unto *all* 'his Creatures:' Do manifeſtly oppoſe the Declarations of his Grace, concerning the Salvation of Sinners, made in his *Word*; ſo likewiſe, they hereby do Injury to his great BEING, they rob him of the Glory of his being a *free* and *voluntary Agent*: Who *worketh all Things* (in Nature, Grace and Providence) after the Counſel of his *own Will*, Eph. 1. 11. As ſuch he wrought in Creation, in giving Being unto all the Works of his Hands. *For his Pleaſure* (and not ſimply becauſe there was in him creating *Power*) *they are, and were created*, Rev. 4. 12. And however there might be an *Agreeableneſs*, a *Meetneſs*, that the great Creator, as it was his Pleaſure to make Creatures of the Rational Kind, in his own Image, ſhould caſt upon them the general Shine of *Creation-Love*, while they bore the Impreſs of his own Glory: Yet even *this*, is not to be conſider'd merely as of *Neceſſity of Nature*, but as an Act of his *good Pleaſure*: It having been his *Pleaſure* thus to *make* ſome of his Creatures, and thus to *love them* as thus made.—And to raiſe, even *pure Creatures*, unto any higher Privilege than they poſſeſt in their firſt *Make*; which was done in the Decree, and is done in the Execution of it, for all thoſe ordained to *eternal Life by Chriſt*, thro' whom they have a more *abundant Life*, than they had in *Adam*, John 10. 10. This muſt needs be an Act of *ſuperior Kindneſs*, and the Reſult of the ſovereign *Pleaſure* of the Creator's Will. But for God to *love Sinners*, who had forfeited their Right, and loſt every Plea to his general Love as *Creatures*; and barr'd up the Way of any ſpecial Flow of Kindneſs, from a God of infinite *Purity*,

Purity, by their own *Sin*, being thereby divested of his Image, become black and loathsome in his Eyes, and the Objects of his fierce *Wrath*: What *Necessity of Nature* could there be for *that?* Nay rather, is it not a *Wonder* of free, rich Grace, surpassing the *Search* of finite Minds, That a GOD of flaming *Purity* and strict *Justice*, should *love Creatures*, that were become a Mass of *Impurity*, of horrid *Enmity*, of *Provocation* to the *Eyes of his Glory!* That he should set his infinite Wisdom on work to find out a *Way* in which all his Divine Perfections should be harmoniously *glorified*, in the everlasting *Salvation* of those who had deserved eternal *Damnation!* O, 'herein was *Love*, not that we loved *God*, but that 'he loved *us*, and sent his *Son* to be the Propitiation 'for our *Sins!*' Love of unsearchable Depths and Heights, Breadths and Lengths, that was every Way *Infinite!* The Love of *Jehovah's Nature*, cloath'd with the highest *Freedom* of his Will! Rich, free Love, of the sovereign *Will of God*, would this have been, had *all Men* shar'd in it. But to commend and set off *Jehovah's Love*, before all intelligent Beings, in its immense Riches, Freedom, and Sovereignty, a *Remnant* must be *saved by Grace*, while the *rest* righteously *perish! Jacob* was *loved*, while *Esau* was *hated! Some* were appointed to be Vessels of Mercy, and *others*, *Vessels of Wrath!* Here it appears, beyond all Contradiction, that God's saving Love to his People, was *special*, and of his sovereign *good Pleasure*. That it was not merely because there was *Love* in his *Nature*, but because it *pleased* the LORD to *love them*, to make them his *People*, Deut. 7. 7, 8. 1 *Sam.* 12. 22. And since the Lord himself delights to commend his Love to his

People,

People, and ſet it before their Eyes, to take their Hearts, in its *diſtinguiſhing Glory*, as he loved *Jacob*, when he hated *Eſau*: As he *choſe his People to himſelf*, when he *caſt others away*, &c. *Mal.* 1. 2. *Iſa.* 41. 9. What vain Man ſhall attempt to make it *common?* And *reply* againſt God, when *all* had deſerv'd Damnation, that *ſome* are freely ſaved, and *others* righteouſly periſh? *Shall the Thing formed, ſay unto him that formed it, Why haſt thou made me thus? Hath not the Potter Power over the Clay, of the ſame Lump, to make one Veſſel unto Honour, and another unto Diſhonour?* Let all Fleſh be ſilent before the ſovereign Lord of Heaven and Earth, while they hear him ſay, 'I will be gracious to whom I will 'be gracious, and will ſhew Mercy on whom I will 'ſhew Mercy.' And let thoſe that cavil at God's *Decrees*, and quarrel at his ſecret Will, turn their Eyes to his revealed Will, according to which he will deal with *all Men* at laſt. Let them quietly and earneſtly attend to the general Proclamation of the Goſpel; which is 'unto whoſoever will.' For not a Man ſhall *periſh*, but ſuch that *obey not the Goſpel*, that *will not come unto Chriſt for Life*. And of *all ſuch*, every Mouth will be *ſtopped*, and they become *guilty before God*; in the *Day* when he ſhall *judge the Secrets of Men by Jeſus Chriſt, according to* his bleſſed *Goſpel*.

And let thoſe *intereſted* in God's ſpecial Love, in his ſovereign diſtinguiſhing Kindneſs, admire and adore the *Grace* by which *they* are *ſaved*; and in all holy Converſation and Godlineſs, walk *worthy of* God, their own God, the God of *Love*, unto all *pleaſing*: While they have the Bleſſedneſs to ſay for themſelves, in good Hope thro' Grace, or in full

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Assurance of Faith, *We have known and believed the Love which God hath to us.* God is Love; *and he that dwelleth in Love, dwelleth in God, and God in him!*

As to the other Text, dear Sir, whence an Objection is rais'd against the *Unchangeableness* of God's Love and Grace, which you desir'd my Thoughts upon; take them in a few Words briefly.

Rev. 22. 19. *And if any Man shall take away from the Words of the Prophecy of this Book, God shall take away his Part out of the Book of Life, and out of the Holy City, and from the Things which are written in this Book.* By the *Words of the Prophecy of this Book*, I humbly think, we are to understand, 1. The Canon of the Holy Scriptures in general. And 2. This Book of the *Revelation* in particular. And by the former Clause, *If any Man shall take away from the Words*, &c. we may understand, That if any Man who professeth to be a *Christian*, shall dare to *deny* any *Part* of the Holy Scriptures, and not receive the Whole of God's revealed Will, as the Rule of his Faith and Practice: (abiding in this Sin) *God shall take away his Part out of the Book of Life*, &c. For God having given the Whole of the Holy Scriptures to his Church, as a complete Rule of their Faith and Practice; he gives unto every true Member thereof, such a *Faith*, that receives the *Whole* of the Divine Revelation, for all the *Ends* for which God gave it. And if any professing *Christian*, shall dare to *take away*, or *deny* any Part of the sacred Oracles, which God hath given to his Church, and for himself shall refuse to hear and obey the Will of God therein: God shall *take away* his Part, &c. God shall do it, in Vindication of his *own Honour:* God

shall

ſhall ſhew his Wrath upon that Man, ſhall appoint him his Portion with Unbelievers, for deſpiſing his *Authority*, which is upon every *Part* of *Holy Writ:* He refuſing to *hear what the Spirit ſaith to the Churches*; in order to their eternal Life by Chriſt; ſhall have no *Part* nor *Lot* in that Glory.—By the *Book of Life*, we may underſtand, 1. The Decree of *Election:* Or, God's eternal and immutable *Decree*, in *chuſing* and *appointing* a certain Number of Men in Chriſt unto *eternal Life:* Who were as particularly known unto God, and appointed to this glorious End, as if their *Names* were written in a *Book*. And 2. The Decree of *Redemption:* Or, God's *ordaining* the Redemption of Sinners by Jeſus Chriſt, as the Means to that great End of Election, viz. *Their eternal Life*. And in this Book, *Chriſt* the Mediator, was written as the great *Redeemer*, and the *Names*, the particular, individual *Perſons*, of all thoſe *given* to him to be *redeemed* by him, from *endleſs Death*, unto *eternal Life*. Hence we read of *the* LAMB's *Book of Life*. Again, The Holy Scriptures, which were given by Inſpiration of GOD, by the immediate Dictates of the Holy Ghoſt, may likewiſe be ſtiled, *the Book of Life*. In that CHRIST therein is reveal'd as the only *Way of Life*, and the great Salvation of God in him, declar'd and promis'd to believing Sinners, unto their *eternal Life* by him. But I humbly think, that this laſt may not be ſo directly intended by the *Book of Life* here: Becauſe of what follows, And out of the *Holy City*, by which we are to underſtand, the Glory of the *New Jeruſalem*, and from the *Things* which are written in *this Book*, viz. The Book of the *Holy Scriptures* in general, and the Book of the *Revela-*

tion in particular. But if the Holy Scriptures are a Part of the Intendment of the Holy Ghoſt, by the *Book of Life* in this Text; then we are to underſtand the latter Clauſe of the Verſe, as an *Explanation* and *Repetition* of part of what went before; for the further Manifeſtation and Aſſertion of the Truth, and to ſhew the Greatneſs of that Man's Miſery, who ſhall ſtand excluded from all the Glories of the Church at the laſt Day: Which ſhine in the Declaration thereof, with ſuch an amazing Splendor in this laſt Book of the Oracles of God.—And as to God's taking away that *Man's Part* out of the Book of Life, and out of the Holy City, and from the Things which are written in the Scriptures: We are not to think, that he ever had any *real* Part or Share aſſign'd him of God therein; but that all the Part that he ever had therein, was only as *pretended* by *himſelf*, being a profeſs'd *Chriſtian*; or that which as ſuch he *ſeemed* to have in the Eyes of *others*. And this Part of his, God ſhall *take away*: Or, ſolemnly declare him before Men and Angels, in the awful Day of Judgment, to have *no Part* nor *Lot* in his Salvation by Jeſus Chriſt. And this righteouſly for his *Sin*, in *taking away* a *Part* of God's revealed Will in his Word: By and according to the *Whole* of which, his great Salvation in Chriſt, was declar'd, receiv'd, and ſhall be forever enjoy'd by his ſaved Ones.

And that we ſhould thus underſtand, God's taking away this Man's Part, will appear by a Compare of two Texts. As *Mark* 4. 25. For he that *hath*, (i. e. in *Reality*) to him ſhall be given; and he that hath *not*, (i. e. *not* in Reality) from him ſhall be taken even that which he *hath*: That is, in *Shew*, or Pretenſion.

tenſion. Which appears, when this is brought to *Luke* 8. 18. For whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he *ſeemeth* to have. In *Mark* it is ſaid, and he that hath not, from him ſhall be taken even that which he *hath*. And in *Luke*, ſpeaking of the ſame Perſon and Thing, from him ſhall be taken even that which he *ſeemeth* to have. So that a Perſon is ſometimes ſaid in Scripture to *have*, that which he only *ſeemeth* to have, or hath only in *Pretenſion*, or *Shew*: And that this *that* which he *hath*, which he *ſeemed* to have, ſhall be *taken* from him, and the Truth made manifeſt before all, that he had *not*, that which he *ſeemed* to have; and that he ſhall as ſuch, have no Part nor Lot with thoſe who *have* in *Reality*.—Juſt thus, dear Sir, we are to underſtand, *God's taking away* that *Man's Part* out of the *Book of Life*, &c. who dares to *take away* any *Part* of the revealed *Will of God* given to his Church.

And there ſeems to be an Agreeableneſs between his *Sin*, and his *Puniſhment*. For by the Man's *taking away* from the Holy Scriptures, we are to underſtand, what he doth *declaratively*, in *denying* the Divine *Authority* thereof: Not that thereby he could take away from the Scriptures *really*: The Whole of the Divine Revelation being kept entire in the Hands of God for his Church. And thus in like Manner, God ſhall take away *his Part* (that which he *ſeem'd* to have) out of the *Book of Life*, &c. That is, *declaratively*, God ſhall *deny* that Man of his pretended *Part* in his Salvation, ſhall *declare* before all, that he *really* hath *no Lot* nor *Share* with thoſe who were ordain'd by him unto eternal Life and Glory.

For, my Brother, out of the Book of God's *Decree*, and out of the Book of his New-Covenant *Promiſe*, no *Name*, no *Perſon*, no Man's *Part* can be *really taken.* The Decrees of God are immutable and eternal, and his Promiſe faithful. And thoſe who of old found Grace in his Sight, to be written for Life, to be *ordain'd unto eternal Life by Jeſus Chriſt*, and who as *Believers in him*, had the *Promiſe* thereof given them: From an Immenſity, an Immutability, and an Eternity of Love in God's Heart towards them; ſhall have the full and everlaſting Poſſeſſion of that *vaſt Inheritance* given them, according to his never-failing Promiſe, unto which they were predeſtinated. *To the Praiſe of the Glory of* God's *Grace*, his free, ſovereign, immutable and eternal Grace, *wherein He hath made* them *accepted* (everlaſtingly accepted) *in the* BELOVED.

Let us then, my dear Brother, as *Believers in Chriſt*, go on by Faith and Love, *In Hope of that eternal Life, which God that cannot lie hath promiſed.* For, *Unto all thoſe who by patient Continuance in Well-doing, ſeek for Glory, Honour and Immortality*; GOD will give *eternal Life*, Rom. 2. 7.—And now, if any Thing I have written, may ſerve under Divine Influence, to clear up the Truth of Chriſt's Goſpel, and further the Faith of his People: Unto the LORD alone be all the Glory!—I remain, dear Sir,

Your affectionate Friend and Servant

In our moſt precious LORD JESUS,

LET-

LETTER LXXV.

To Mr. *S——h.*

Dear Sir

I AM glad that you *hunger and thirſt* after *ſpiritual Bleſſings*. For *you* they are *prepared*; or you had not had an *Appetite* given you to deſire them. And God who *ſatisfies the Deſire of every living Thing*, will abundantly *ſatisfy your longing Soul*, with his *prepared Goodneſs*. Go on to *open your Mouth wide*, after all Grace; and God *will fill it. According to his Riches in Glory, by Chriſt Jeſus.*

You wiſh, dear Sir, That you could ſubſcribe, without heſitating, '*In* our *precious* Lord Jeſus 'Chriſt.' Oh, Is Chriſt *precious to you?* Methinks He *is*, by that Epithet you give Him. Can you ſay, That the Chriſt of God, the SAVIOUR of Sinners, is *Altogether Lovely* in your View, when you get a Glimpſe of his Glory? And that He is unto *you, The Chiefeſt among ten Thouſand?* If *ſo*, Chriſt is *precious unto you.* If ſo; *you* are *in Chriſt*, a *Believer* in the Son of God. *Your Beloved is yours, and you are his.* And, *Neither Death, nor Life, Things preſent, nor Things to come, ſhall ever ſeperate you from his Love.* — For God's Honour then, and your own Joy, *Believe* your *Intereſt in Chriſt*; poſſeſs your Portion, your vaſt Inheritance in the Son of God. Live joyfully under the Reign of Grace, as an Heir ofGlory. And, *walk worthy of* GOD, of your near Relation to Him, and entire Intereſt in Him, *unto all pleaſing. The Grace*, the All-ſufficient Grace, *of Chriſt*,

Christ, be with your Spirit! — In JESUS *our Beloved, your Lord, and mine*, I am, dear Sir,

Your very affectionate Friend, and Humble Servant,

LETTER LXXVI.

To Mr. *B——b.*

My dear Brother in Christ,

I Find you sympathize with me, as I with you, in our respective Trials. O what a Privilege is it, that we are *Fellow Members* of the *Body of Christ!* And that from Him the dear sympathizing *Head* of the Church, in his *Bowels* we bear one another's *Burdens.* If one Member *suffer*, the rest suffer *with it*; and if one Member is *honour'd*, the rest rejoice *with it:* Because the *same Spirit* from *Christ* the *Head*, flows thro' *every Member*; and by his *effectual Working in the Measure of every Part*, *Increase* is made of the *Body*, to the *edifying of itself in Love.*

It is a Mercy, my dear Brother, a Privilege unspeakable, to be of *Sion's* Ground. Yet a little while, and the LORD will *arise*, and have *Mercy* upon *Sion*, and *comfort* all her *waste Places.* Her *Wilderness* shall be like *Eden*, and her *Desert* as the *Garden* of the LORD. None of her *Vallies*, but shall be *exalted*, nor of her *little Hills*, but shall *rejoice on every Side.* The Lord will send out a *plentiful Rain*, to *refresh his weary Heritage.* And the *parched Places*, shall become a *Pool of Water*, and the *dry Land*, *Water-Springs.* Not a dry Remnant, not a thirsty Soul, among

among all *Sion*'s Mourners, but ſhall be comforted, refreſh'd, and abundantly ſatisfy'd, as the LORD's People, with the LORD's Goodneſs. *Light* and *Life*, from *Chriſt* our *Glory-Sun*, ſhall ſwallow up *Death* and *Darkneſs*, and make a bright glorious *Day*, in *Sion*'s Horizon, unto verdant *Spring*, and endleſs *Summer*. *And in that Day it ſhall be ſaid, Lo, this is our God, we have waited for Him, and He will ſave us: This is the* LORD, *we have waited for Him, we will be glad, and rejoice in his Salvation.* — Let us go on then, my dear Brother, by Faith and Love, to ſeek the Lord, and by Patience of Hope, let us wait for Him. For, *Eye hath not ſeen, nor Ear heard*, thoſe great and glorious *Things*, which GOD *hath prepared for them that wait for* HIM: To be enjoy'd by them initially and partially in this World, and completely and totally in the World to come. Bleſt are that happy Number, that *pray for the Peace of* Jeruſalem: *They ſhall proſper that love her. The Grace of our Lord Jeſus Chriſt be with your Spirit!* In Him, my dear Brother, I am,

Yours Affectionately,

———.

LETTER LXXVII.

To Mrs. *F*——*r*.

Dear Madam,

HOW exceeding *precious* is JESUS CHRIST! What an ineffably great and glorious *Portion* is HE, to the happy *Souls* that are *intereſted* in him! And is He *your* Portion, Madam? And is He *mine?*

We

have *enough*, we have ALL! All that our Souls can want or wish, for Time and Eternity, in the great *Person* of our *Beloved.* Thanks be to *God* for the Gift of his *Son*, for us and to us, *Thanks* be unto *God*, for this his *unspeakable Gift!* Let us rejoice in our wondrous LOT! Let us live upon our LORD, and to Him, until we are blest with the endless Vision of his *infinite Glory*, and the full Enjoyment of his *Great* SELF!

" Millions of Years, our wond'ring Eyes
" Shall o'er his Beauties rove,
" And endless Ages, we'll adore
" The Glories of his Love!"

That *the Love of God our Father, the Grace of Christ, and the Communion of the Holy Ghost* may *be with you:* is the hearty Desire of, dear Madam,

Your most Humble Servant,

in your Lord and mine,

FINIS.